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Ancient Indian Literary Heritage-1

CONTEMPORARY WORLD ORDER A VEDIC PERSPECTIVE

Editor :
Shashi Tiwari

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CONTEMPORARY WORLD ORDER A VEDIC PERSPECTIVE

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The present volume covers a wide spectrum of topics related to Vedic and Indian Studies especially in reference to Contemporary World Order. Here only thirty one papers are published which were presented in the Seventh India International Conference of WAVES held at Pondicherry in December 2003.

Conflict between different peoples, cultures and societies has been in existence since time immemorial. In this present scenario, India has a responsibility, as an emerging world power, to bring forward its ancient Vedic concepts for the benefit of suffering populations and for bettering the lives of future generations. Time, space and circumstances can not decay or change truths revealed in the Vedas and ancient Indian scriptures. In this volume, papers are included on some important fields of study such as environment, management, safety, health, medicine, music, eroticism, philosophy, spirituality, psychology, ecology, comparative religion, world peace, and women's rights.

India, in some sense, presents through its tradition and literary heritage a different perspective of humanity and nature than what exists in the present dominant world view. We hope that our endeavour of bringing this publication will be fruitful for the global academic community.

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A VEDIC Perspective

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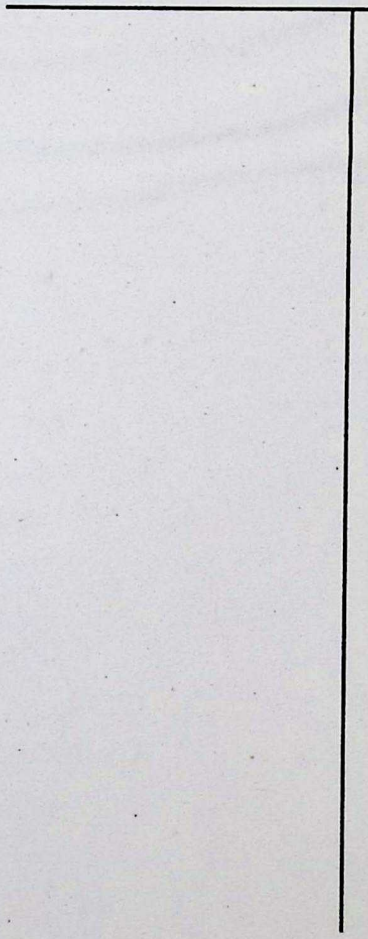

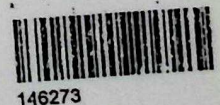

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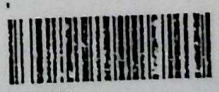

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PREFACE

It gives me great pleasure and I feel proud to be a part of first book published by WAVES (India) titled "Contemporary World Order : A Vedic Perspective." World Association for Vedic Studies (WAVES) is a multidisciplinary academic society with members from different religions, often of different scholarly views and varied interests. So it seems most fitting that its first book focuses on introducing Vedic principles as a new alternative way for dealing with the contemporary world orders particularly violent conflict.

Conflict between different peoples, cultures and societies has been in existence since time immemorial. Genocides and protracted conflicts in numerous countries continue to take lives of innocent civilians. Many of these conflicts have arisen from differences in religion, race, political opinion, or other cultural beliefs. Problems like environmental destruction, starvation, diseases, and terrorism are also causing divisions among human beings. Perhaps the greatest impediment to the welfare of the next generation is ignorance or a lack of willingness to compromise and understand one another.

In this present scenario, India has a responsibility, as an emerging world power, to bring forward its ancient Vedic concepts for the benefit of suffering populations and for bettering the lives of future generations. Time, space and circumstances can not decay truths revealed by Vedas. In this regard, Vedic concepts, describing unity of all religions, a pervasive God, sharing of resources– "*ekam sad viprāḥ bahudhā vadanti*," "*Īśāvasyam idam sarvam yat kiñcit jagatyām jagat*," "*ten tyakten bhuñjīthā*," "*sarve bhavantu sukhinaḥ*" and "*Vasudhaiva Kuṭumbakam*" – are the only solutions to all problems. This entitles Vedic scholars and intelligentsia to shoulder more responsibility to lead in this present world order.

At a time when every corner of the globe is affected by conflict and violence, there has never been a greater necessity for reflection on ways of achieving peace and harmony than now. Evidently, the issue of harmony, happiness and world peace is one that cannot be dealt with in a matter of

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days, or even years. However, while one voice may seem powerless, a collective voice can be a compelling force, which can ultimately result in substantial change. While many conflicts are incited due to religion, Vedic Dharma has, for the most part, remained a humble system of beliefs, quietly drawing more followers from across the world. Furthermore, an increasing number of people from all across the world are turning to India and its religions and cultural practices for enhancing their quality of life. As scholars of Vedic and Hindu studies, we have a responsibility to explore how our beliefs and practices can benefit the greater good. Through academic meetings and conferences we should come together to contemplate on possible solutions for resolving conflicts at global level to bring peace, happiness and harmony.

I congratulate editors for this achievement and offer my best wishes for the success of this publication. I am confident that it will be an outstanding, academic and very useful publication.

Aug. 15, 2008
Louisiana

Surendra N. Dwivedi
President and Chairman (BoD),
WAVES, USA.
Professor, University of Louisiana,
Lafayette, USA.

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FOREWORD*

From a distance, sitting in Atlanta, I send my greetings and good wishes to you. It is for the first time in the last seven years, that I am not physically present at the WAVES, India Conference. I was in India during May-July 2003 and attended the WAVES, July 2003, conference in Kathmandu, Nepal. I have derived great strength and sense of purpose by attending these conferences. These conferences have brought together great souls and scholars together. Also, the first India Conference was inaugurated by Honourable former President of India, late Dr. Shankar Dayal Sharma, and the tradition has continued. This conference is being inaugurated by Hon'ble Shri Thiru N. Rangasamy, Chief Minister of Pondicherry.

WAVES was formed after a major conference held in Atlanta (GA, USA), October 4-6, 1996 with participants from all over the World—India, Nepal, Carribean, Belgium, UK, Canada, Italy, Netherlands, Mauritius, Mexico, Austria and Surinam, etc. Paritcipants included leading archaeologists, historians, political-scientists, linguists, religionists, Sanskritists, Vedic-scholars, scientists, and persons from different professions. It is incorporated in the State of Louisiana and has exemption from federal income tax in USA. It reminds me to mention that Dr. Shashi Tiwari, a Sanskrit scholar of great dedication, attended the Atlanta Conference. She is one of the founder members of WAVES. Later she was elected as the secretary of WAVES India and is one of the first who started it then.

India belongs to the world and so does its rich heritage. This needs to be understood by and shared with people world over. This is precisely the purpose of WAVES. A glance on the names of the members of the Governing Council of WAVES, USA will give you an idea of its reach in the wider world community. Its India Branch and several chapters have a great role in serving this purpose.

Present dream of a man, sometimes, put as '*American dream of a man*' is drastically different from the one presented by Indian seers that of '*Amṛtasya*

* A message for conference

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putrāḥ'. India, in some sense presents, through its tradition, a different prespective of humanity and Nature than what exists in the present dominant world view. However there is a strong connection. In Indian tradition the human past is Vedic-knowledge based, while presently all great human thinkers believe that this- Information Society—is the future of humanity. Therefore, when you deliberate on the '*Vedic Perspective of World Order*', in this conference, I am sure you are discussing World's future.

Lastly, WAVES on the world stage has reached after four major stops, by holding its International Conferences—in 1996 in Atlanta, in 1998 in Los Angeles, in 2000 in New Jersey, and in 2002 in Massachusetts, to Washington, DC, the Capital of USA (virtually the present World Capital), in 2004, where it is scheduled to hold its *Fifth International Conference, July 9-11, 2004.* Most enthusiastically, I extend invitation to each of you to come to this conference, and be a part of '*Intellectual Traditions of India*', a distinct matter on the time line of human advancements.

May I end this message with my best wishes for the grand success of the conference. Of course I look forward to seeing you in Washington, DC, in the July, 2004 Conference.

Dec. 26, 2003
Atlanta

Bhu Dev Sharma
President, WAVES, USA.
Professor of Mathematics,
Clark Atlanta University,
Atlanta, GA, USA.

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INTRODUCTION

I have great pleasure in presenting this volume which constitutes the proceedings of the seventh India Conference of 'World Association for Vedic Studies' (WAVES), held at Mahatma Gandhi Dental College, Pondicherry, the pious land of Maharshi Aurobindo. The conference was organized in collaboration with the School of International Studies and Department of Political Science of Pondicherry University from 27th to 29th Dec. 2003. The response from the academic community was quite strong and presentations convered a wide spectrum of topics related to Vedic and Indian studies specially in reference to Contemporary World Order. In this volume only thirty one papers are selected for publication and abstracts of some important papers presented in the conference are also included for the reference.

A Brief Report of the 7th India Conference of WAVES is given here to show the efforts that WAVES is putting up to focus attention on the Vedic and Indian literary heritage and its relevance to the present society.

The inaugural session of the conference began with an invocation by Ms. Savitri of P.R.O. section. Prof. Kalyanaraman, President, WAVES, India Branch, welcoming the guests appreciated the efforts of Dr. Shashi Tiwari for controlling the entire hub of activities of India branch and Dr. N.K. Jha, Dean of the Institute of International Studies, Pondicherry University for successfully organizing the conference and bringing laurels to the Pondicherry Central University.

Dr. Shashi Tiwari, Secretary WAVES, outlining the objectives and the activities of the India Branch informed that presently there are nearly, 127 life members, 50 annual members and six chapters at Banglore, Jodhpur, Gwalior, Shehdol, Meerut, and Lucknow. Dr. Shashi Tiwari read the message sent by the International President of WAVES, Prof. Bhu Dev Sharma who could not attend this conference due to his busy schedule at Atlanta. Prof. N.K. Jha introduced the theme of the conference *i.e.*, *Contemporary World order—a Vedic perspective* and emphasized the need to uproot the roots of conflict by following the Vedic path.

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Thiru N. Rangasamy, Honourable Chief Minister of Pondicherry inaugurated the conference by lighting the lamp signifying the victory of light over darkness. He appreciated the efforts of WAVES in spreading the glory of the Vedas all over the world. He stated that the Vedas provided solution to all problems of mankind and their contents were more relevant now as the present day world was ripped through rancour, intolerance and mistrust. He emphasized that life should be oriented on the guidelines set out in the Vedas. Thiru M.D.R. Ramchandran, Honourable Speaker of the Legislative Assembly inaugurated the Pondicherry Chapter of India branch, WAVES and offered his blessings. He said that the Vedic principles were holding a key to tide over the critical times in one's life. Peace and Ahiṁsā were the cardinal bases of the Vedas.

Prof. A.K. Bhatnagar, the Vice-Chancellor of Pondicherry University in his presidential address assured to redesign the curriculum of Pondicherry University so as to include the study of Vedas in a scientific way. He also released the souvenir of the 7th India conference containing the abstracts of 95 papers. A vote of thanks was presented by Dr. Panch Ramalingam, lecturer, Academic Staff College, Pondicherry University. The compering of this session was done by Dr. Prem Shekhar, Sr. Lecturer of Pondicherry University. The session ended with National Anthem.

This conference focusing different subjects related to Ancient India Wisdom and their relevance in the present context was divided into nine academic sessions with parallel sections in which three were plenary sessions. The first plenary session was chaired by Prof. O.P. Pandey, member secretary, Mahareshi Sandeepni Veda Vidya Pratishthan, Ujjain, who informed about the various measures being undertaken by the Pratisthan to save the oral tradition of Vedic recitation. Dr. S. Kalyanaraman, President WAVES, India Branch, delivered his lecture on the *Vedic Vratas*– the importance of *Ṛta* and *Ṛṇa*. The session was followed by a sumptuous lunch at Sea Gulls Hotel where the participants enjoyed the beauty of the Sea along with, the delicious food hosted by Hon'ble Chief Minister Thiru N. Rangasamy.

On the first day of the conference second sessoin was divided into three sections, each chaired by Prof. Ram Gopal, Jodhpur, Prof. Alka Bakre, Mumbai, and Mrs S.P. Goel, Delhi on the Vedic Studies, Gītā and Upaniṣads and Epic and Dharmaśāstra respectively. Papers were presented by Dr. Ravindranath V. Ramdas from Mumbai, Prof. Gauri Mahulikar from Mumbai, Shri N.C. Beohar from Jabalpur, Ms Isha Gamloth from Srilanka, Ms Anuradha Chaudhary from Pondicherry, Dr. Sunanda S. Joshi from Mumbai, Dr. Rekha Shukla from Kanpur, Prof. Syamaladevi from Kerala, Shri Vaidyanath Prabhakar and Shri Krishna Kumar from Bangalore in these sessions and were discussed in length.

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Prof. Indira from U.S.A. chaired the third session after tea break. The theme of the session included Sanskrit studies and religious studies. Prof. Anand Nayak from Switzerland, Shri Prashant Bhardwaj from Shimla, Shri Gyanranjan Panda from Tirupati, Shri Vaidyanathan from Bangalore, Dr. Sundari Siddartha from Chennai, Shri Deepak Raajan and Shri D. Purushothaman from Pondicherry presented their papers. The proceedings were followed by dinner at Hotel Mass hosted by Prof. A.K. Bhatnagar, V.C., Pondicherry University.

Next day the conference began with an invocation by Dr. Ram Sumer Yadav from Uttarakashi. The forth session was jointly chaired by Prof. C.L. Prabhakar from Bangalore and Shri Bhola Nath Yogi from Nepal. Some very excellent papers were presented in this session which included presentations through transparencies on *Ambhovada* by Dr. Ram Gopal from Jodhpur. Other presenters included Dr. Shashi Tiwari from Delhi, Dr. Panch Ramlingam from Pondicherry, Dr. K. Rajagopalan from Tirupati, Dr. T.S.N. Shastri from Pondicherry, Dr. Manmohan Acharya from Orissa, Dr. S. Padmapriya from Pondicherry, Dr. Ramsumer Yadav from Uttarakashi, Dr. Alka Pandey from Lucknow, Shri Shreyas Munshi from Mumbai, Dr. Vimla Devi from Gajipur and Dr. Ruchita Sumane from Mumbai who spoke on Vedic Sciences, Philosophical Studies and role of Yoga for Health today.

The fifth session as the second plenary session was chaired by Dr. Shyam N. Shukla from U.S.A. in which three important papers were presented—'*The Vedas as Universal Religion*' by Swami Shri Ramananda ji from Nepal, ' *Vrata in the Rigveda*' by Prof. Satyapal Narang from French Institute of Pondicherry and '*Chhandśāstra and Binary Numbers*' by Prof. T.R.N. Rao from USA. The Lunch at Hotel Jairam was hosted by Thiru M.D.R. Ramchandaran, Hon'ble Speaker of the Legislative Assembly.

Sixth Session specially based on the themes of Rāmāyaṇa, Indian culture and Vedic sciences was divided into two sections—which were chaired by Prof. S.V. Narayanan and Prof. Madanmohan from Pondicherry. S. Ram Mohan from Chennai spoke on Maths and Prof. Indira Y. Junghare from USA on Marathi Goddess. Other speakers who presented their papers were Prof. Indira Bai from Kerala, Dr. Seethamalakshmi from Bangalore, Dr. D.B. Ghare from Bangalore, Dr. Alka Bakre from Mumbai, Dr. C.P.V. Vijaykumaran and Dr. Rishi Sagar from Kerala and Prof. Sushama Kulshreshtha from Delhi.

Section A of the seventh session was again on the Vedic studies which was chaired by Prof. Gauri Mahulikar of the Dept. of Sanskrit, University of Mumbai. This included papers from Dr. N.K. Jha from Pondicherry, Prof. T. Thomas Varghese from Kerala, Dr. K. Dharnidharan from Pondicherry

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and Dr. Indulata from Bhubaneshvar. Section B of the seventh session was chaired by Prof. R.S. Tripathi from Sanskrit Vidyapeeth of Tirupati, at which papers were presented by Prof. Madanmohan, Shri M. Parameswaran, Dr. D. Sakthignanavel, and Murugesan from Pondicherry.

The third day began with an invocation by Dr. Seethamalakshmi. A combined eighth session on Astrology and political and social studies in the Vedas was chaired by Prof. S.P. Narang. The reputed presenters included Mrs. S.P. Goel from Delhi, Prof. C.L. Prabhakar from Bangalore, Shri Jeffery Armstrong from Canada, Dr. Krishnamurthy from Pondicherry, Dr. Neelmani Upadhyay from Mandi, Shri Rakesh Pandey from Gwalior, Shri K. Manikandan from Chennai, Shri M.S. Krishnamurthy, Ms. Bharati and Sumitha from Pondicherry. The ninth session as third plenary was chaired by Prof. T.R.N. Rao from U.S.A. where International secretary of WAVES from USA, Professor Hope K. Fitz presented her paper on '*Ahiṁsā : A Vedic Source for A Peaceful World Order*'.

The Valedictory session was graced by the noble presence of Thiru K. Lakshminarayanan, Honourable Minister for Education and Toursim of Pondicherry and Thiru Dr. R. Padmanabhan, Chief Secretary, Pondicherry Govt. In his address, Education Minister said that the lack of proper understanding of the Vedas and Upaniṣads had been the cause for the present day conflicts, contradictions and tension. The Chief Secretary of Pondicherry Govt. stated that Vedas and Upaniṣads were a repository of knowledge and wisdom. *Karmakāṇḍa* and *Jñānakāṇḍa* are two main parts of the Vedas and central theme of the Vedas is to make mankind lead a more meaningful, purposeful and useful life. On this occasion Dr. Shyam N. Shukla and Prof. Hope K. Fitz form U.S.A. were present on the dais as guests of honour. In the closing function, Dr. Shashi Tiwari, Secretary of India Branch delivered welcome address, Dr. S. Kalyanraman, President of India Branch delivered the presidential address, and Prof. N.K. Jha, chairman of the local organizing committee proposed a vote of thanks. The conference concluded with the lunch hosted by Education Minister of Pondicherry in honour of the delegates of the 7th India Conference of WAVES.

In fact, it has been a huge and wide canvas of subjects on which excellent pieces of paintings were painted by scholars not only from the fourteen states of India but also from five countries of the world, proving beyond doubt that WAVES has generated intellectual Waves which will certainly wash away the ugly propaganda that all knowledge came from the west and every Indian discovery dates after the birth of Chirst. WAVES is gradually spreading its message and the time is not far away when once again Bharata will attain its lost glory of a Jagatguru.

At the time of publication of the proceedings of the Seventh India

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conference of WAVES I take this opportunity to thank all the authors of the papers, and the publisher for their contribution and cooperation. My special thanks are for Prof. Alka B. Bakre, Former R.G. Bhandarkar Professor and Head, Department of Sanskrit, Mumbai University, for helping me as the Sub-editor of this volume.

Finally, we dedicate this first publication of WAVES named as 'Ancient Indian Literary Heritage' Series - I, 'Contemporary World Order: A Vedic Perspective' to all the members and friends of WAVES.

Oct. 16, 2008

Shashi Tiwari

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CONTRIBUTIONS OF INDIA*

For many decades some missionaries and historians have been spreading disinformation regarding the Hindu Dharma and also about ancient Indian History. To counter these attacks and to rekindle awareness of the supreme Āryan civilization, a conference was arranged at Atlanta, GA in the Fall of 1997, on the theme, "*Revisiting Indus-Sarasvati Age and Ancient India*". I am proud that I actively participated in it as a speaker. At the end of the convention it was resolved that a new organization called World Association for Vedic Studies (WAVES) be formed. I served as a Secretary of the new organization.

Our *ṛṣis* have given three very valuable gifts to the world, namely, the Vedānta, the Yoga and the theory of *Punarjanma* (rebirth). In most of the religions, the ultimate objective of one's life is to achieve heaven, after one departs from this world. Our *ṛṣis*, who were researchers like scientists, were not satisfied with concept of heaven. They argued that we may stay in the heaven for a time which should be in proportion of good deeds we have done in our life time. Then we come back to this earth again with a new birth (*kṣīṇe puṇye mṛtyaloke viśanti*). Our *ṛṣis* said that *mokṣa* should be such an ultimate state that after achieving it we need nothing beyond. They also realized through their Yogic power that the soul within us is very divine and if we could realize that divinity called Ātman within us, we could achieve *mokṣa* (liberation) in this very life. This is the theory of the Vedānta. Many sages in India have realized Brahman in their lifetime. We all know about the power of Yoga. The *ṛṣis* had invented it as a means to realize Brahman (the Supreme Being). Today the whole world knows the benefits of Yoga. It actually means 'unity' with God. We have so many kinds of *Yoga*, namely *Jñānayoga, Karmayoga, Bhaktiyoga, Dhyānayoga Rājayoga* and *Haṭhayoga*. What the western world knows as *Yoga* is *Haṭhayoga*, the physical exercise. It has become popular because it is used to rejuvenate different parts of the body. Lately meditation is becoming very popular. In the west it is being used by the doctors as a tool for stress management. We also know that today even westeners believe in reincarnation. There have been

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many instances when a child remembered the events and people related to his past life and, when checked, the researchers found that what he told was true. Our scriptures tell us that our own activities in the present life shape our future life. Therefore, only the reincarnation theory can explain why we are born rich or poor, intelligent or mediocre, healthy or unheathly.

In addition to these three spiritual aspects of knowledge our *ṛṣis* also gave three physical sciences, namely, Āyurveda, Arithmetic and Astrology. We may call them three A's without going into details I may mention that Āyurveda is an alternative medical science, which is gaining popularity in the west. Many Indian professors of medicine in US Universities are working on research projects with Ayurveda as an alternative system of medical science. The Vedic mathematics discovered zero, which turned out to be the most important discovery in the history of mathematics. Without zero mathematics and science would not have reached where they are today. Astronomy was well developed in India thousands of years ago. Astrology was an offshoot of it. It is a science well developed on the basis of statistics.

I am glad that WAVES is rekindling the awareness for the Vedic and Vedāntic knowledge and bringing scholars on a platform to present their scholarly thoughts together.

Shyam N. Shukla
Fremont, California, USA

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ESSENCE OF THE VEDAS*

The Vedas and Upaniṣads are the repository of knowledge and wisdom. Many confuse them with Hindu religion. Of course, the Vedas are divided into two parts—

(1) *Karmakāṇḍa* which deals with rituals and sacrifices; and

(2) *Jñānakāṇḍa* which teaches philosophical wisdom.

In fact, some time ago, the Government of India approached UNESCO for declaring the Vedic traditions as "oral and intangible heritage of humanity" to promote Vedic culture. UNESCO was hesitant since it did not want to be accused of promoting religion. They agreed to send a team only after they were emphatically told that the Vedas are the source of Indian culture, from the dawn of history, enshrining the highest aspirations, ideas and values of life in India. Dubbing them as mere religion is a sheer ignorance. The central theme of the Vedas is to lead man towards more meaningful, purposeful and useful life.

You may ask whether I have read the Vedas. I must confess that like a rat I have only nibbled at the Vedas. With our limited knowledge we can do only that.

The Vedas contain references to many events and anecdotes and therefore, it is not easy to read and understand them, let alone master them. It is difficult in one's lifetime to comprehend them. So, Vedavyāsa codified into *Prasthānatrayī* i.e., —Upaniṣads, the Bhagavadgītā and the Brahmasūtras to enable spiritual giants to interpret and reinterpret them for the benefit of the modern society.

The Bhagavadgītā contains two main topics: Yogaśāstra and Brahmavidyā. Brahmavidyā is more spiritual, for having knowledge that liberates a person whereas, Yogaśāstra helps us to be mature and be free from conflicts, agitation, fear and guilt. Arjuna was confronted with human problem. He was caught between the call of duty and emotions. He surrendered to the Lord Kṛṣṇa and his illusions, delusions, conflicts, fear, everything vanished in no time. We are in such situations everyday.

* Extract from the Valedictory Address

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The Upaniṣads provide us with a solution. They contain aphorisms or guidelines for all the members of society to steer through life's journey and tackle various problems. Apart from stating what one should do, they also specify what ought not be done and how one should refrain from performing despicable acts.

Tait. Up. — *Satyam vada Dharmam cara, Maṭrdevo bhava Piṭrdevo bhava.*

Chāndogya Up. — *Vidyā* leads to humility, (*Vidyā dadāti vinayam*) *vidyā* or knowledge should not be sold.

Isha Up. — Do not fall prey to temptations for material benefits (*Mā Gṛdhaḥ Kasyacid dhanam*)

Nārāyaṇa Up. — Do not trumpet your achievements. People will know them automatically. (*Yathā vṛkṣasya.....*)

The Vedas have more significance and relevance in the present world. We are unsure about the values of life. We are confused about the need for an overall philosophy of life. We ever indulge in materialistic premises. The *dharma* in thought, speech and action is being ignored. We are as confused as Arjuna was on the battlefield.

The philosophy of Vedas is epitomized in the following four statements:

(i)	Divinity of the Soul	*Atmavidyā*—pure consciousness.
(ii)	Unity of Existence	*Vasudhaiva kuṭumbakam*
(iii)	The oneness of Godhead	*Ekam Sat*
(iv)	Harmony of religions	not a goal but means, for ultimate perfection.

The fundamental objective of the Vedic aphorisms is to reach a level of knowledge where we can dwell permanently in spiritual luminescence, reality and immortality. This is the essence of the Vedas.

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A LIST OF ABBREVIATIONS

Ait. Ār.	Aitareya Āraṇyaka
Ait. Br.	Aitareya Brāhmaṇa
Agni P.	Agni Purāṇa
Aṅg. N.	Aṅguttara Nikāya
Āp. Śr. S.	Āpastamba Śrautasūtra
Āśva Gr. S.	Āśvalāyana Gṛhyasūtra
Āśva. P.	Āśvamedhika Parva
At. Pr. Up.	Ātmaprabodhopaniṣad
Av.	Atharvaveda
Bhār. S.	Bhāradvājasmṛti
Bh. G., Gītā	Śrimad Bhagavadgītā
Bh. P.	Bhīṣma Parva
Br. P.	Brahmāṇḍa Purāṇa
Br. S.	Bṛhatsaṁhitā
Br. Up.	Bṛhadāraṇyaka Upaniṣad
Ch. Up.	Chāndogya Upaniṣad
Dh. B. Up.	Dhyānabindu Upaniṣhad
G.A.S.	Gāyatrī Arthasaṅgraha
Gar. P.	Garuḍa Purāṇa
Gar. Up.	Garbhopaniṣad
Gopatha Br.	Gopatha Brāhmaṇa
H.Y.P.	Haṭhayogapradīpikā
Kai. Up.	Kaivalyopaniṣad
Kāṭh. S.	Kāṭhakasaṁhitā

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Kaṭh. Up.	Kaṭhopaniṣad
Kāt. Śr. S.	Kātyāyana Śrautasūtra
K.S. Up.	Kālisantaraṇa Upaniṣad
Kauś. Ār.	Kauśitaki Āraṇyaka
Mārk. P.	Mārkaṇḍeya Purāṇa
Mbh.	Mahābhārata
Mait. S.	Maitrāyaṇi Saṁhitā
Mait. Up.	Maitreyopaniṣad
Manu S.	Manusmṛti
M.N. Up.	Mahānārāyaṇa Upaniṣad
Muṇḍ. Up.	Muṇḍakopaniṣad
MWD	Sanskrit English Dictionary, Monior Williams
Nār. T. Up.	Nāradatapinyupaniṣad
Nir.	Nirukta
Pañca. Br.	Pañcaviṁśa Brāhmaṇa
Pār. Gr. S.	Pāraskara Gṛhyasūtra
Pā. S.	Pāṇinīya–sūtra
Rv.	Ṛgveda
Śat. Br., ŚB	Śatapatha Brāhmaṇa
Śāṇd. Up.	Śāṇḍilya Upaniṣad
Śv. Up.	Śvetāśvatara Upaniṣad
Sā. K.	Sāṁkhyakārikā
Sām. V. Br.	Sāmavidhāna Brāhmaṇa
S.R.P.T. Up.	Śrīramapurvatāpinyupaniṣad
S.S.G.	Superscience of Gāyatrī
Sūr. Up.	Sūryopaniṣad
Sv.	Sāmaveda
Sāṁkh. Ār.	Sāṁkhyāna Āraṇyaka
Sāṁkh. Śr. S.	Sāṁkhyāyana Śrautasūtra
S.L.T.	Śrīkṛṣṇalīlātaraṅgiṇī
Śāṭ. Śr. S.	Śāṭyāyana Śrautasūtra
Sk. P.	Skanda Purāṇa

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Tait. Ār.	Taittirīya Āraṇyaka
Tait. Br.	Taittirīya Brāhmaṇa
Tait. S.	Taittirīya Saṁhitā
Tait. Up.	Taittirīya Upaniṣad
Tāṇḍ. Br.	Tāṇḍya Brāhmaṇa
Tr. Br. Up.	Triśikhābrāhmaṇopaniṣad
Vāj. S.	Vājasaneyī Saṁhitā
Var. P.	Varāha Purāṇa
Vāy. P.	Vāyu Purāṇa
Viṣ. P.	Viṣṇu Purāṇa
Viṣ. S.	Viṣṇusmṛti
Yv.	Yajurveda
Yogaś. Up.	Yogaśikhopaniṣad
Yoga S. Up.	Yogasiddhi Upaniṣad

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1

VRATA IN THE ṚGVEDA

Satya Pal Narang

Origin

The origin of the V. (=Vrata)[1] is from the divine activities of Viṣṇu[2], *i.e.*, one of the forms of the solar deities. Universal entities protect the law and order[3]. The general meanings given by MWD[4] are will, command, law, ordinance, rule (RV); obedience, service ib. AV. A 1 S 3 V Gr 2: Dominion, realm RV.; sphere of action, function, mode or, manner of life, pure manner of life, conduct, manner, usage, custom etc. in the RV and the rest of the literature.

In the RV, its subject development may be observed in the following phases:

Activity : — The activity of intellectual (*vipaścit*) Mitrāvaruṇā to protect *dharman* through the *māyā* or the fraudulent activity of *asura*[5] is one of the activities. Due the effort of the activities of Indra and Agni, Sindhu is flown[6]. The royal activities of Varuṇa are found in the RV[7]. According to Keith, the concept of *pāpa* and *puṇya* is based on that. (Cf. ŚB. 2.6.3.8 is dubious, but 9.2.7.33 contrast *sādhu-kṛtya* and *pāpa-kṛtya;* a king, true to his duty *dhṛtavrata* speaks and acts *sādhu*, 5.4.4.5). Different types of minds and activities of the people are found[8]. A person becomes active if he works under the V of Āditya[9]. An ox has become a symbol for the activity[10]. Religious Song (*ukthya*) is a great activity[11]. Mountains have become the centre of the activity[12]. War is also depicted as an activity[13]. This activity is successful with the war instruments (*āyudha*). The social activity of the observation of the public (*viś*) is also a type of V[14].

Divine :— The divine V has a relation to the system of *antarikṣa*[15]. Due to this faculty, Agni spread Rodasī[16]. In *vidatha*, three *bhūmis*, three *divas* and the three V were generated[17]. Elsewhere, there is a reference to the protection of three *divas*. three *pṛthivīs* with three V[18]. Both gods and human

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beings try to control the V through *dharman*[19]. The divine V are undestructible whereas human generation will try to violate (root *mi*) these orders[20]. Atri got the light of the Sun covered with *apavrata*[21]. Agni sustained the V of Vaiśvānara[22]. All the V of Soma are in the intoxication of the food (*andhas*)[23]. Both *Pṛthivī* and *Dyau* stay in the V of Agni[24]. In this context those who follow the V are called Vrātyas[25]. The divine V is placed and concealed in the waters (*āpas*) as well[26]. Devas by following V (*anu vrata*) have attained non-decay[27]. Following the V (*anu* V), both Varuṇa and Mitra make the Sun climb the heaven[28]. The violators of this V shall not be alive[29]. It means divinity will kill the violators of its rules. Maruts follow the V of Aditi[30]. The same rule applies with Savitṛ[31]. The progress of Ikṣvāku is also alluded to in V[32].

***Vrata* with Dharma :—** V along with *dharma* makes the public active and keeps their welfare firm (*dhruva*)[33]. Elsewhere, it has been expressed by the root *dhṛ (dhārayanti)*[34]. Multitudinous of V is exhibited in the next generation along with *Dharma* par excellence.[35] The subsistence of the whole of the world is through V which is used with *dharmaṇas pateḥ*[36]. It is the continuity of the principle. Themis in the RV[37]. The relation of Ādityas with Varuṇa is found along with Maruts[38]. As *dhṛtavrata* (the sustainer of the law) both independent and with other deities in compound his relation to Agni, Mitra, Aryaman, Pūṣan, Viṣṇu. Vāyu, Savitṛ, Soma, Indra, Varuṇa and Aśvins is also available is RV[39]. It is interesting that the preservator of law is invoked to drink Soma and *madya* (a type of liquor?)[40]. There is a prayer that the waters of the earth (*pārthiva āpas*) should give us protection[41]. The water flows under the natural control[42].

Order/Law :— Vrata in the RV denotes either the will of the god, or the usage of the man who obeys that will, nor does it ceases to have this sense in the Brāhamaṇas.

Ordinance/Law :— Through the context, it is difficult to know exactly the meaning of order, ordinance or law[43]. There is another V of *madhu* where there is an injunction of mixing *madhu* with an item[44].

General ordinance to follow including a number of deities who are following the ordinance (*anu vrata*) are depicted. These deities are Agni, Uṣas, Dyāvāpṛthivī, Parvata, Varuṇa and Vṛṣṇa, *bhūmi*[45], Agni (*bhūs*); Sindhus[46] following Indra (*ṣaśca*) and Gandharvas[47]. It is only due to *anuvrata* that Indra could penalize the violators (*apavratān*) of the law[48].

Natural Order :— Natural order is followed by *Amṛtas* (*rakṣa*)[49]. In joint venture, one of the deities kills Vṛtra in the battlefield and the other preserves law and order[50]. Under the order of Soma, *manas* in the body is protected[51].

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Discipline :— There is a reference of Universal V or discipline[52]. Ādityas are responsible for the maintenance of this discipline[53].

Time :— Perhaps, from the concept of the Ādityas, the concept of time in relation to Varuṇa developed[54].

TYPES OF *VRATAS*

Ugra :— Besides *anu vrata* stated above, there are both the types applicable to Agni, vix, *anu vrata* and *ugra i.e.*, violent. The *ugra* V may be defined as a horrible. V all around (*abhi vrataiḥ*)[55].

Bṛhat* and *Gabhīra :— This type of law of Varuṇa is Bigger or Great (*Bṛhat*) and intense (*Gabhīra*)[56].

Firm *(dhruva)* :— The firm or *dhṛva* law of Mitra and Varuṇa is not violated (*ā mi* root) by the deities[57]. These laws created by the gods have become universal law and a uniting force[58]. This firm law is followed by the intelligent people just like the law of the birds[59].

Intense/Great Law *(mahi)* :— This type of V is related to Agni or Vahni[60] and in relation to the preservation of the earth[61]. It is found as an adjective or *Aṅgirasvat* as well[62].

Wider Law *(Puruvrata)* :— The wider law fulfills all the desires[63].

Good Law *(Suvrata)* :— The object of the good V is the attainment of happiness (*sumna*)[64]. This adjective is used with Mitrāvaruṇa, Soma and a king[65].

Dhunivrata :— Although the meaning of this V is not clear but the context shows its relation to the sacrifice and happiness[66]. Elsewhere, it is related to *māyā* together with V[67]. MWD has mentioned it a demon killed by Indra. Another meaning given is roaring habitually. It appears that it is an ascetic V related to non-Āryan tradition. It may have relation to the modern practice of *Dhūni* where a sage is sitting by the side of the fire.

Unfudulent *(Adabdha)* :— The unfraudulent law V may have relation to welfare, purity, relation to Agni and superior[68]. It has a relation to Aditi[69] and Varuṇa[70] also which is responsible for the shining of the moon in the night. In relation to Varuṇa, it has a relation to Aryaman, Aditi and Yajña also. It is interesting that the ocean has a regular relation to the moon in Sanskrit Literature. The relation to the solar deity shows its connection to Ṛta.

Pure *(śuci)* :— This adjective is applied to Aśvins[71] repeatedly with Agni along with the superlative word *tama*[72]; Ādityas[73], Divo napat[74] and Payasvatī. With Payasvatī, the function of fetching of large quantity of milk is attributed[75].

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Secret *(guhya)* :— The secret V is not known to the *kavis* as well[76]. This Vrata is also related to Yama and Ādityas[77]. Later both the Sun and Yama are related to the secrets of death[78].

VRATA AND SOCIETY

As regards society, a general observation is given by Keith: "under the law of the king the rich man prospers; the bridegroom brings the heart of the bride under his command. A development gives the term the sense of the rule of life or ritual conduct which men observe, originally as commanded. Thus, we hear of the *vrata* of carpenter, doctor, priest, or smith, or the Brāhmaṇas who keep their year long *vrata*[79]."

Old Tradition :— With Agni there is a reference to the old tradition for V[80].

Human Law :— There is another reference of the human under the pressure of law (*adha vrata*)[81]. A separate vis-ā-vis divine law has been mentioned[82].

Protection :— The protection of human beings by Agni has been alluded to[83]. In the sacrifice of Soma, the protector protects the V or sacrificial function[84].

King :— All the funtions of V are protected by Varuṇa as a Samrāt[85]. Mitāvaruṇā are also depicted as kings at the time of birth of Dakṣa[86]. Amṛtas protect the earth[87]. The King is called *dhṛtavrata* who protects *prajā*[88].

Control with *Samiti* :— An indirect reference to the control with *samitī* with regards to protection is available[89].

Kṣatriya :— In relation to Yajña, Kṣatriyas are the sustainer of V. (*dhṛtavrata*). It is an indication of the religious power to political power[90].

Progress :— Kṣatriyas who are *dhṛtavratas* are responsible for the progress (*vṛdhe*) for its non-decay[91].

Kṣema :— V, is responsible for firm *Kṣema* and *Dharma* inspires the people for activity[92]. Kṣema for protection of the earned wealth is known in classical Sanskrit Literature.

Co-ordination, Friendship :— For the followers of *Vrata*, Agni behaves like a friend[93].

Society

Marriage :— In society, this V has taken the form of *catuṣpadī* for marriage[94]. There is a clear hint that the deities generated the husband as a protector for a lady who is following the V[95]. It becomes an institution of *Pativratā* in later literature. There is a regret that such a faithful lady (*anuvratā*) has been disgraced by a person centred only on dice[96].

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Desire for daughter :— There is a desire for the daughter with control (*dhṛtavratā*)[97].

Village

Calves : Protection of :— There is another desire for the protection of the calves under the V[98].

Milk :— There is a prayer to Soma for the V through which there is an abundent availability of *ghṛta* and milk[99]. At another place there is a prayer to get abundent milk from the cows which is their V[100].

Oxen :— An independent V with the name of *Vṛṣa* is available (*Vṛṣavrata*)[101].

Social Purpose

Peace *(Śam)* **:—** The social purpose of V is to get peace through prayers addressed to Aditi and Maruts[102].

Education :— In the educational system of the Brāhmaṇas, the students are called the followers of V (*vratacāriṇaḥ*)[103].

Medicine :— In Another prayer addressed to Dyāvāpṛithivī and Āpas, medicinal plants are demanded which is the only purpose of the V (*abhi vrata*)[104]. In another prayer Parjanya has been prayed to grant great protection through a variety of medicinal plants[105].

Tribal Law :— In connection of the non-followers of law or V., *dasyus* have been mentioned which differentiates from Ārya who are depicted as the followers of the law[106]. It is indirectly related to *Ṛta* (<Ṛ root).

VRATA AND SACRIFICE (*YAJÑA*)

***Stotṛ* :—** *Uktha* is sung under V[107]. With *uktha*, the V is adorned (*pari bhūs*) Human-being becomes *hotṛ* under the control of Agni. Agni imposes discipline on himself[108].

***Yajamāna* :—** For *yajamāna*, a benevolent power (*bhadrā śakti*) is endowed[109].

***Adhvara* :—** Varuṇa as *dhṛtavrata* is associated with *yajña* and *adhvara*[110].

Soma :— There is desire for the sacrificial performance (function)[111]. There is a prayer to wake up and perform the activity in V[112].

***Haviṣmān* :—** *Haviṣmān* is called performer of V.[113]

Protection

***Dhṛ* :—** Through *anuvrata*, a human being is able to preserve the system of the world along with Agni[114].

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Ā+dhṛ :— Presevation of law is expressed through the *dhṛ* with prefix *ā*[115].

Nam :— The root *nam* also expressed protection (may be through modesty)[116].

Pā :— The protection is expressed through the root *pā* along with V (*Vratapā*) in the context of Ṛta[117], Deva[118], Agni[119] and Aditi[120].

Bhūṣ :— There is prayer that we should protect the V which is expressed through the root *bhūṣ*[121].

Bhṛ :— At another place the protection of law of the fish is expressed through the root *bhṛ* (although the exact etymology of the world *jarbhurīti* is not clear which may be an onomatopoetic word!)[122].

Yam :— The root used for preservation is *yam*. The word V is used for dieties (*deva*) whereas the word *Dharma* is used for human beings[123].

Rakṣ :— With Mitrāvaruṇā, the protection is expressed through the root *rakṣ*[124].

LAWLESSNESS

Lawlessness is expressed with the following words:

Avrata :— Natural lawlessness is expressed by *niḥ+avrata* with *divas*[125]. *Avratas* are non-disciplined[126]. See: *akarmā, anyakarmā* etc.

VIOLATION OF LAW

Dhruva :— This type of law is not violated by *māyins*: both fraudulent or intellectuals[127]. At another place there is an injunction that intellectuals do not violate V.

It is expressed through the following:

Root *Mi* :— Violation of *devas* by human beings has already been propounded[128].

Reasons: The reasons of violation of V by human beings are:[129].

(i) *akarma cf.* maskarin

(ii) *amantu:* who do not follow

(iii) *anyavrata*: the law of the others

(iv) Non-human (*amānuṣa*)

(v) Non-sacrifice.

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There are prayers that if we violate the law as human-being, protect us.

***Druh*:—** The violation of ordinance is not done by all the deities. They stay under the Universal law. Non- violators (*adruhḥa*) are the protectors of V[130].

Penalty

1. There is a prescription of cruel penalty against the *avratas.* They are thrown in the pet and cut through sharp weapon.
2. Cutting the shoulders.
3. Killing the enemies. Indra killed the enemies like Śambara and Pipru. Cf. Śambara (*Śam + bhṛ > bara*) = maskarin (*mā + kṛ*).
4. Their skin and testicles were cut. This injunction was given by Manu to Indra.

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   Eventide: Delhi University: 1979, pp. 30-38 & *Ṛgveda men nyāya-vyavasthā: Udbhava evaṁ saṁracanā*. In: Vaidikā Darśana, Ed. Raghuvir Vedalankar, Delhi, 1987, pp. 174-85.
2. *RV*. 102207191 विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे।
3. *Ibid.*, 109017022 व्रता रक्षन्ते विश्वाहा।
4. MWD; Entry – Vrata: Meaning: n. (ifc. f.% (A); fr. 2.% (vR)) will, command, law, ordinance, rule RV.; obedience, service ib. AV. Als3vGr2.; dominion, realm RV.; sphere of action, function, mode or, manner of life (*e.g.* % (zuci-vr-), pure manner of life""S3ak.), conduct, manner, usage, custom RV. etc.
   Corrington John William Logos, Lex, and Law* Legal Studies Forum Volume 26, Number 2, 2002.
   On a slightly different tack, there is a striking similarly (in verbal formation,

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phonology, and semantics) between the *reg-words and a group derived from *leg(h)-. These include Latin lex, English law, legal, and so on. The base meaning is pretty clearly 'to lay down, set in place, etc'; which has a certain relationship to that of *reg-. These two stems are the source of a very great deal of Indo-European legal/juridical terminology! The Germanic tongues listed above use both types, although *reg-derivatives are mostly used for law in the general sense, with *leg(h)- words used to the denote specificity, just like lex. There is also a possible link with homophonic Latin lex (word, phrase) from whence we have lexicon, dyslexia, and so on. It is not impossible that *reg-and *leg(h)- were once identical: the shift between r and l is a common enough phonological quirk, and is well-attested in Indo-European; a good example is the cognate pair flamen and brahmin. Is it possible that the two forms discussed here are the product of such a shift at a very early date, compounded by constant borrowings or internal shifts in and between the various Indo-European speakers? The language of the enigmatic Etruscans, long considered a strictly non-Indo-European people, has lately been suggested as a pre-Indo-European language - that is, it may be one of the dialects ancestral to Proto-Indo-European. In this context, it is interesting to consider Etruscan lauchum (king) and lucair (to rule).

The thematic links between *reg-words denoting reaching out, or stretching with those for 'heaping up'. 'sweeping up' or 'rake' appear to hark back to a common origin—but this could plausibly be due to the Germanic, with Irish rigim being borrowed from that source, as may recht, 'legal right', which has common cognates in Gemanic but not really anywhere else.

Old Irish. diriuch (straight); rigim (to stretch out): recht (law, authority): r (king). Jolly, Recht und Sitte, 80

German....'Rechteck' (rectangle, right angle); 'recht' (right-directional).

5. *Rv.*, 5063071 धर्मणा मित्रावरुणा विपश्चिता व्रता रक्षेथे असुरस्य मायया।
6. *Ibid.*, 804025082 इन्द्राग्न्योरनु व्रतमुहाना यन्ति सिन्धवो यान्सीं बन्धादमुञ्चतां नभन्तामन्यके समे।
7. *Ibid.*, 908824081 राज्ञो नु ते वरुणस्य व्रतानि।

   Keith, A.B., 1908, The Śāṅkhāyana Āraṇyaka with an appendix on the Mahāvrata. London.
8. *Ibid.*, 911225011 नानानं वा उ नो धियो वि व्रतानि जनानाम्।
9. *Ibid.*, 359050201 प्र स मित्र मर्तो अस्तु प्रयस्वान् यस्त आदित्य शिक्षति व्रतेन।
10. *Ibid.*, 906226111 एष कृषा वृषव्रतः पवमानो अशस्तिहा।
11. *Ibid.*, 904805021 संवृक्तधृष्णुमुक्थ्यं महामहिव्रतं मदम्।
12. *Ibid.*, 228100802 त्वे हि कं पर्वते न श्रितान्यप्रच्युतानि दूळभ व्रतानि।
13. *Ibid.*, 103133102 सं त्वा रायः शतिनः सं सहस्रिणः सुवीरं यन्ति व्रतपामदाभ्य।
14. *Ibid.*, 907023042 व्रतानि पानो अमृतस्व चारुणा उभे नृचक्षानु पश्यते विशौ।
15. *Ibid.*, 707522032 जनयन्तो दैव्यानि व्रतान्यापृणन्तो अन्तरिक्षा व्यस्थुः।
16. *Ibid.*, 306260501 व्रता ते अग्ने महतो महानि तव क्रत्वा रोदसी आ ततन्थ।
17. *Ibid.*, 227070801 तिस्रो भूमीर्धारयन् त्रीनरुत् द्यून् त्रीणि व्रता विदथे अन्तरेषाम्।

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18. *Ibid.*, 4053052 तिस्रो दिवः पृथिवीस् तिस्र इन्वति त्रिभिर् व्रतैर् अभि नो रक्षति त्मना।
19. *Ibid.*, 360070602 इमानि तुभ्यं स्वसराणि येमिरे व्रता देवानां मनुषश्च धर्मभिः।
20. *Ibid.*, 112407021 अमिनती दैव्यानि व्रतानि प्रमिनती मनुष्या युगानि।
21. *Ibid.*, 5040062 गूळ्हं सूर्यं तमसापव्रतेन तुरीयेण ब्रह्मणाविन्दद् अत्रिः।
22. *Ibid.*, 607090501 वैश्वानर तव तानि व्रतानि महान्यग्ने नकिरा दधर्ष।
23. *Ibid.*, 803206281 यो विश्वान्यभि व्रता सोमस्य मदे अन्धसः।
24. *Ibid.*, 700507041 तव त्रिधातु पृथिवी उत द्यौर्वैश्वानर व्रतमग्ने सचन्त।
25. *Ibid.*, 804812081 सोम राजन् मृळया नः स्वस्ति तव स्मसि व्रत्यास्तस्य विद्धि।
26. *Ibid.*, 003230061 निधीयमानमपगूळमप्सु प्र मे देवानां व्रतपावाच।
27. *Ibid.*, 307020702 प्राञ्चो मदन्त्युक्षणो अजुर्या देवा देवानामनु हि व्रता गुः।
    113626051 यो मित्राय वरुणायाविधज्जनोऽनर्वाणं तं परि पातोंहसो दाश्वांसं मर्तमहंसः। तमर्यमाभि रक्षत्य ऋजूयन्तमनु व्रतम्।
28. *Ibid.*. 4013022 अनु व्रतं वरुणो यन्ति मित्रो यत् सूर्यं दिव्य् आरोहयन्ति।
29. *Ibid.*, 003302091 न देवानामति व्रतं शतात्मा चन जीवति।
30. *Ibid.*, 116603121 तद् वः सुजाता मरुतो महित्वनं दीर्घं वो दात्रमदितेरिव व्रतम्।
31. *Ibid.*, 238020302 अह्यर्षूणां चिन् न्ययानविष्यामनु व्रतं सवितुर्मोक्यागात्।
    238030602 शश्वानपो विवृतं हित्व्यागादनु व्रतं सवितुर्दैव्यस्य।
    238030702 वनानि विभ्यो नकिरस्य तानि व्रता देवस्य सवितुर्मिनन्ति।
32. *Ibid.*, 006024041 यस्येक्ष्वाकुरुप व्रते रेवान् मराय्येधते।
33. *Ibid.*, 5072021 व्रतेन स्थो ध्रुवक्षेमा धर्मणा यातयज्जना।
34. *Ibid.*, 809428021 यस्या देवा उपस्थे व्रता विश्वे धारयन्ति।
35. *Ibid.*, 670140302 प्र प्रजाभिर्जायते धर्मणस् परि युवोः सिक्ता विषुरूपाणि सव्रता।
36. *Ibid.*, 903525061 विश्वो यस्य व्रते जनो दाधार धर्मणस् पतेः।
37. cf. Note: Soma in relation to *Ṛta* means right which is associated with the subsistence of society (root *dhā* with *jīvase*). It has the parallel meaning of *dharman* (later Dharma> Dharmaśāstra where the same ingredient *dhāraṇāt* is propounded). It has definitely a relation to themis. Definitely the seeds of law are available in these hymns beyond doubt because later on it changed to a legal sense: both civil and criminal consisting of domestic practices as well.

    Thus, there is to be found in Homeric mythology the notion of justice as a regulative principle or law which encompasses the social and moral order of human affairs. At the same time, however, Homer preserves the tradition of the primal Mother-Goddess under the guise of "Fate". It is she who rules the universe and whose power binds both humans and gods. The primal Mother-Goddess is still preserved in Homer. Her power, if ignored or challenged, brings retribution. Thus, Themis/Dike represents a force higher than the law, and higher even than the decisions of the gods.

    Wife of Dharma... as a goddess, daughter of Zeus and Themis (Hesiod Theogony..... It was that day, as I realized Harry was probably right about my losing, that I began to think about the cleft between lex and logos, between the formal structure of law as it exists within its own institutional and verbal

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domainÜand the ÕdiscourseÖ of Heraclitus, that deep-welling true order of things human and things celestial called at different times Themis, Dike, or Logos by the Greeks, Ma' at by the Egyptians, Me by the Sumerians, *Ṛta* by the Vedic Indians, and *Dharma* by their Hindu successors.
Harrison, Jane, 1927, *Themis: A Study of the Social Origin of Greek Religion*, Cambridge: Cambridge University Press.

38. *Ibid.*, 802731032 आदित्येषु प्र वरुणे धृतव्रते मरुत्सु विश्वभानुषु।
39. *Ibid.*, 114109091 त्वया ह्यग्ने वरुणो धृतव्रतो मित्रः शाशद्रे अर्यमा सुदानवः।
804440251 अग्ने धृतव्रताय ते समुद्रायेव सिन्धवः।
006612051 सरस्वान् धीमिर्वरुणो धृतव्रतः पूषा विष्णुर्महिमावायुरश्विना।
201170401 त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवसि दस्म ईड्यः।
101528061 युवं दक्षं धृतव्रत मित्रावरुण दूळभम्।
102517062 धृतव्रताय दाशुषे।।
355290602 मित्रस्य ता वरुणस्य व्रतानि म।
619070501 धृतव्रतो धनदाः सोमवृद्धः स हि वामस्य वसुनः पुरुक्षुः।
003611131 ये सवितुः सत्यसवस्य विश्वे मित्रस्य व्रते वरुणस्यदेवाः।
668121001 इन्द्रावरुणा सुतपाविमं सुतं सोमं पिबतं मद्यं धृतव्रता।
102517101 नि षसाद धृतव्रतो वरुणः पस्त्यास्वा।
104430142 पिबतु सोमं वरुणो धृतव्रतोऽश्विभ्यामुषसा सजूः।
4053041 अदाभ्यो भुवनानि प्रचाकशद् व्रतानि देवः सविताभि रक्षते।
40. *Ibid.*, 668121001 इन्द्रावरुणा सुतपाविमं सुतं सोमं पिबतं मद्यं धृतव्रता।
41. *Ibid.*, 5046072 याः पार्थिवासो या अपाम् अपि व्रते ता नो देवीः सुहवाः शर्म यचत।
42. *Ibid.*, 238020202 आपश्चिदस्य व्रत ंआ निम्ग्रा अयं चिद् वातो रमते परिज्मन्।
43. *Ibid.*, 102205062 तस्य व्रतान्युश्मसि।।
44. *Ibid.*, 670140501 मधु नो द्यावापृथिवी मिमिक्षतां मधुश्रुता मधुदुधे मधुव्रते।
45. *Ibid.*, 802524162 तस्य व्रतान्यनु वश्चरमसि।
112814011 अयं जायत मनुषो धरीमणि होता यजिष्ठ उशिजामनुव्रतमग्निः स्वमनु व्रतम्।
विश्वश्रुष्टिः सखीयते रयिरिव श्रवस्यते।
804126032 तस्य वेनीरनु व्रतमुषस्तिस्रो अवर्धयन्नभन्तामन्यके समे।
361080102 पुराणी देवि युवतिः पुरन्धिरनु व्रतं चरसि विश्ववारे।
106509021 ऋतस्य देवा अनु व्रता गुर्भुवत् परिष्टिद्यौर्न भूम।
46. *Ibid.*, 110112032 यस्येन्द्रस्य सिन्धवः सश्चति व्रतं म।
804440251 अग्ने धृतव्रताय ते समुद्रायेव सिन्धवः।
47. *Ibid.*, 103132021 त्वमग्ने प्रथमो अङ्गिरस्तमः कविर्देवानां परि भूषसि व्रतम्।
330010402 तव द्यावापृथिवी पर्वतासोऽनु व्रताय निमितेव तस्थुः।।
338240602 अपश्यमत्र मनसा जगन्वान् व्रते गन्धर्वानापि वायुकेशान्।
48. *Ibid.*, 105110091 अनुव्रताय रन्धयन्नपव्रतानाभूभिरिन्द्रः श्नथयन्नभुवः।
49. *Ibid.*, 106202101 सनात् सनीला अवनीरवाता व्रता रक्षन्ते अमृताः सहोभिः।
50. *Ibid.*, 708305091 वृत्राण्यन्यः समिथेषु जिघ्नते व्रतान्यन्यो अभि रक्षते सदा।

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51. *Ibid.*, 005719061 वयं सोम व्रते तव मनस्तनूषु बिभ्रतः।
52. *Ibid.*, 003712051 विश्वस्य हि प्रेषितो रक्षसि व्रतमहेळयन्नुच्चरसिस्वधा अनु।
53. *Ibid.*, 229110101 धृतव्रता आदित्या इषिरा आरे मत् कर्त रहसूरिवागः।
359050302 आदित्यस्य व्रतमुपक्षियन्तो वयं मित्रस्य सुमतौ स्याम।
54. *Ibid.*, 102517081 वेद मासो धृतव्रतो द्वादश प्रजावतः।
55. *Ibid.*, 615180901 विभूषन्नग्न उभयाननु व्रता दूतो देवानां रजसी समीयसे।
800115271 य एको अस्ति दंसना महानुग्रो अभि व्रतैः।
56. *Ibid.*, 109119031 राज्ञो नु ते वरुणस्य व्रतानि बृहद् गभीरं तव सोम धाम।
57. *Ibid.*, 5069042 न वां देवा अमृता आआ मिनन्ति व्रतानि मित्रावरुणा ध्रुवाणि।
58. *Ibid.*, 103606052 त्वे विश्वा सङ्गतानि व्रता ध्रुवा यानि देवा अकृण्वत।
59. *Ibid.*, 205260402 विद्वानस्य व्रता ध्रुवा वया इवानु रोहते।
60. *Ibid.*, 011518032 आसा वह्निं न शोचिषा विरप्शिनम्महिव्रतं न सरजन्तमध्वनः।
909712072 महिव्रतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन्।
61. *Ibid.*, 668120902 अयं य उर्वी महिना महिव्रतः क्रत्वा विभात्यजरो न शोचिषा।
910028091 त्वं द्यां च महिव्रत पृथिवीं चाति जभ्रिषे।
62. *Ibid.*, 104531032 अङ्गिरस्वन् महिव्रत प्रस्कण्वस्य श्रुधी हवम्।
63. *Ibid.*, 900321101 एष उ स्य पुरुव्रतो जज्ञानो जनयन्निषः।
108407122 व्रतान्यस्य सश्चिरे पुरूणि पूर्वचित्तये वस्वीर्।
64. *Ibid.*, 649050101 स्तुषे जनं सुव्रतं नव्यसीभिर्गीर्भिर्मित्रावरुणा सुम्नयन्ता।
65. *Ibid.*, 649050101 स्तुषे जनं सुव्रतं नव्यसीभिर्गीर्भिर्मित्रावरुणा सुम्नयन्ता।
902010051 त्वं राजेव सुव्रतो गिरः सोमा विवेशिथ।
905714031 स ममृजान आयुभिरिभो राजेव सुव्रतः।
66. *Ibid.*, 5087012 प्र शर्धाय प्रयज्यवे सुखादये तवसे भन्ददिष्टये धुनिव्रताय शवसे।
67. *Ibid.*, 5058021 त्वेषं गणं तवसं खादिहस्तं धुनिव्रतम् मायिनं दातिवारम्।
68. *Ibid.*, 209010102 अदब्धव्रतप्रमतिर्वसिष्ठः सहस्रम्भरः शुचिजिह्वो अग्निः।
69. *Ibid.*, 706609061 उत स्वराजो अदितिरदब्धस्य व्रतस्य ये।
70. *Ibid.*, 102414102 अदब्धानि वरुणस्य व्रतानि विचाकशच्चन्द्रमा नक्तमेति।
354271801 अर्यमा णो अदितिर्यज्ञियासोऽदब्धानि वरुणस्य व्रतानि।
71. *Ibid.*, 101529111 अश्विना पिबतं मधु दीद्यग्नी शुचिव्रत।
72. *Ibid.*, 804332161 अग्ने भ्रातः सहस्वृत रोहिदश्व शुचिव्रत।
804440211अग्निः शुचिव्रततमः शुचिर्विप्रः शुचिः कविः।
73. *Ibid.*, 616252401 ता राजाना शुचिव्रतादित्यान् मारुतं गणम्।
74. *Ibid.*, 118227012 धियंजिन्वा धिष्ण्या विश्पलावसू दिवो नपात सुवृते शुचिव्रता।
75. *Ibid.*, 670140201 असश्चन्ती भूरिधारे पयस्वती धृतं दुहाते सुवृते शुचिव्रते।
76. *Ibid.*, 011416022 तासां नि चिक्युः कवयो निदानम्परेषु या गुह्येषु व्रतेषु।
77. *Ibid.*, 116311031 असि यमो अस्यादित्यो अर्वन्नसि त्रितो गुह्येन व्रतेन।
78. *cf. Kaṭhopaniṣad.*
79. Sin, *āgas* or *enas*, as we have seen, is the lot of him who violates the *vratas* of

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the gods. *apavrata*--3. *The religion and philosophy of the Veda and Upaniṣads*, by Arthur Berriedale Keith, Cambridge, Mass., Harvard University Press; London, H. Milford, Oxford university press, 1925. 2v, fn.3 MS. 4.2.12

80. *Ibid.*, 700609022 पुरन्दरस्य गीर्भिरा विवासेऽग्नेर्व्रतानि पूर्व्या महानि।
81. *Ibid.*, 5066022 अध व्रतेव मानुषं स्वर् ण धायि दर्शतम्।
82. *Ibid.*, 107014012 आ दैव्यानि व्रता चिकित्वाना मानुषस्य जनस्य जन्म।
83. *Ibid.*, 701135011 त्वमग्ने व्रतपा असि देव आ मर्त्येष्वा।
    5067032 व्रता पदेव सश्चिरे पान्ति मर्त्यं रिषः।
    112814011 अयं जायत मनुषो धरी मणि होता यजिष्ठ उशिजामनुव्रतमग्निः स्वमनु व्रतम्।
    विश्वश्रुष्टिः सखीयते रयिरिव श्रवस्यते।
84. *Ibid.*, 907329031 पवित्रवन्तः परि वाचमासते पितैषां प्रत्नो अभि रक्षति व्रतम्।
85. *Ibid.*, 804228012 आसीदद् विश्वा भुवनानि सम्राड् विश्वेत् तानि वरुणस्य व्रतानि।
86. *Ibid.*, 006406051 दक्षस्य वादिते जन्मनि व्रते राजाना मित्रावरुणाविवाससि।
87. *Ibid.*, 106202101 सनात् सनीला अवनीरवाता व्रता रक्षन्ते अमृताः सहोभिः।
88. *Ibid.*, 4053042 प्रास्रग् बाहू भुवनस्य प्रजाभ्यो धृतव्रतो महो अज्मस्य राजति।
89. *Ibid.*, 016624042 आ वश्चित्तमा वो व्रतमा वोऽहं समितिं ददे।
90. *Ibid.*, 006613081 धृतव्रताः क्षत्रिया यज्ञनिष्वन्तो बृहद्दिवा अध्वराणामभिश्रियः।
    802522082 धृतव्रता क्षत्रिया क्षत्रमशतुः।
91. *Ibid.*, 5069012 वावृधानाव् अमतिं क्षत्रियस्यानु व्रतं रक्षमाणाव् अजुर्यम्।
    809738112 स्वर्पतिंयदीं व्रधे धृतव्रतो ह्योजसा समूतिभिः।
92. *Ibid.*, 5072021 व्रतेन स्थो ध्रुवक्षेमा धर्मणा यातयज्जना।
93. *Ibid.*, 112814011 अयं जायत मनुषो धरीमणि होता यजिष्ठ उशिजामनुव्रतमग्निः स्वमनु व्रतम्।
    विश्वश्रुष्टिः सखीयते रयिरिव श्रवस्यते।
94. *Ibid.*, 001313031 पञ्च पदानि रुपो अन्वरोहं चतुष्पदीमन्वेमि व्रतेन।
95. *Ibid.*, 006127072 स्वाध्योऽजनयन् ब्रह्म देवावास्तोष् पतिं व्रतपां निरतक्षन्।
96. *Ibid.*, 003403022 अक्षस्याहमेकपरस्य हेतोरनुव्रतामप जायामरोधम्।
97. *Ibid.*, 802521022 सनात् सुजाता तनया धृतव्रता।
98. *Ibid.*, 103134122 त्राता तोकस्य तनये गवामस्यनिमेषं रक्षमाणस्तव व्रते।
99. *Ibid.*, 908619372 तास्ते क्षरन्तु मधुमद् धृतं पयस्तव व्रते सोम तिष्ठन्तु वृष्टयः।
100. *Ibid.*, 006510061 या गौर्वर्तनिं पर्येति निष्वृतं पयो दुहाना व्रतनीरवारतः।
101. *Ibid.*, 906436011 वृषा सोम द्युमानसि वृषा देव वृषव्रतः।
102. *Ibid.*, 703529091 शं नो अदितिर्भवतु व्रतेभिः शं नो भवन्तु मरुतः स्वर्काः।
103. *Ibid.*, 710303011 सवंत्सरं शशयाना ब्राह्मणा व्रतचारिणः।
104. *Ibid.*, 006613091 द्यावापृथिवी जनयन्नभि व्रताप ओषधीर्वनिनानियज्ञिया।
105. *Ibid.*, 5083052 यस्य व्रत ओषधीर् विश्वरूपाः स नः पर्जन्य महि शर्म यच।
106. *Ibid.*, 105110081 वि जानीह्यार्यान् ये च दस्यवो बर्हिष्मते रन्धया शासदव्रतान्।
    002207081 अकर्मा दस्युरभि नो अमन्तुरन्यव्रतो अमानुषः।
    804127101 यः श्वेतानधिनिर्णिजश्चक्रे वृष्णाननु व्रता।

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107. *Ibid.*, 801310191 स्तोता यत् ते अनुव्रत उक्थान्यृतुथा दधे।
108. *Ibid.*, 112814011 अयं जायत मनुषो धरीमणि होता यजिष्ठ उशिजामनुव्रतमग्निः स्वमनु व्रतम्। विश्वश्रुष्टिः सखीयते रयिरिव श्रवस्यते।
109. *Ibid.*, 108304032 असंयत्तो व्रते ते क्षेति पुष्यति भद्रा शक्तिर्यजमानाय सुन्वते।
114413011 एति प्र होता व्रतमस्य माययोर्ध्वां दधानः शुचिपेशसं धियम्।
110. *Ibid.*, 006613081 धृतव्रताः क्षत्रिया यज्ञनिष्कृतो वृहद्दिवा अध्वराणामभिश्रियः।
(MWD); livelihood as opposed to agriculture, which is % (an *Ṛta*) Mn. iv, 4ff.; promise, oath, vow ; truth presonified (as an object of worship, and hence enumerated among the sacred objects in the Nir.).
111. 906921012 उरुधारेव दुहे अग्र आयत्यस्य व्रतेष्वपि सोम इष्यते।।
cf., 905310031
112. 906122242 सोम व्रतेषुजागृहि।
113. 118329031 आ तिष्ठतं सुकृतं यो रथो वामनु व्रतानि वर्तते हविष्मान्।
114. 112814011 अयं जायत मनुषो धरीमणि होता यजिष्ठ उशिजामनुव्रतमग्निः स्वमनु व्रतम्। विखश्रुष्टिः सखीयते रयिरिव श्रवस्यते।
115. 810313011 अदर्शि गातुवित्तमो यस्मिन् व्रतान्यादधुः।
116. 5083051 यस्य व्रते पृथिवी नन्नमीति यस्य व्रते शफवज् जर्भुरीति।
117. 304230702 ऋतंशंसन्त ऋतमित् त आहुरनु व्रतं व्रतपा दीध्यानाः।
118. 5002081 हणीयमानो अप हि मद् ऐयेः प्र मे देवानां व्रतपा उवाच।
119. 608100201 स जायमानः परमे व्योमनि व्रतान्यग्निर्व्रतपा अरक्षत।
120. 708709072 अनु व्रतान्यदितेन्धन्तो यूयं पात।
121. 303210902 तस्य व्रतानि भूरिपोषिणो वयमुप भूषेमदम आ सुवृक्तिभिः।
122. 5083051 यस्य व्रते पृथिवी नन्नमीति यस्य व्रते शफवज् जर्भुरीति।
123. 360070602 इमानि तुभ्यं स्वसराणि येदिरे व्रत देवानां मनुषश्च धर्मभिः।
124. 5036071 धर्मणा मित्रावरुणा विपश्चिता व्रता रक्षेथे असुरस्य मायया।
125. 103301052 प्र यद् दिवो हरिरिव स्थातरुग्र निरव्रतानधमारे दस्योः।
126. 002207081 अकर्मा दस्युरभि नो अमन्तुरन्यव्रतो अमानुषः।
127. 356010101 न ता मिनन्ति मायिनो न धीरा व्रता देवानां प्रथमा ध्रुवाणि।
128. 00230041 यद् वो वयं प्रमिनाम व्रतानि विदुषं देवाविदुष्टरासः।
129. 002207081 अकर्मा दस्युरभि नो अमन्तुरन्यव्रतो अमानुषः।
130. 106202101 सनात् सनीला अवनीरवाता व्रता रक्षन्ते अमृताः सहोभिः।

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2

VEDIC *VRATA*

S. Kalyanaraman

The centrality of the *yajña* and *vrata* ('vow') is the dominant phase in the evolution of the tenets of *Dharma*.

This phase absorbed thoughts related to two fundamental precepts, *ṛta* and *ṛṇa*. The locus of Dharma is delineated in the cosmic context (*ṛta*) and the focus of continuity in tradition is exemplified by the social memory of the debt *ṛṇa* owed to pitṛs, the asscetors and the repayment of debt owed to society by every individual as a social being.

The precepts of *ṛta* and *ṛṇa* are also fundamental to the next phase in the evolution of philosophical thought. Philosophical speculations beyond *ṛta* and *ṛṇa* are recorded in the Āraṇyakas and Upaniṣads, in the continuum of the Vedic corpus of texts. Philosophical thought expands into a doctrine of transmigration of souls. Philosophical thought of the Upaniṣads is complemented by the practice of asceticism. The practice of asceticism flowers into the traditions (*ca.* 6th to 4th centuries BCE) of the Buddha, the Jaina and Ājīvika. The heterodox forms of asceticism are a continuum, derived from the early outhodox forms of asceticism exemplified by the persons sitting in yogic postures on epigraphs of Sarasvatī Civilization[1].

Vrata

The term '*vrata*' occurs in the Ṛgveda about 220 times and seems to connote (1) deeds or functions of divinities and (2) divine ordinances about conduct or vows to be fulfilled, in community living. Semantically, it gets elaborated in Saṁskṛta tradition as steadfast determination, and disciplined living.

इन्द्र ऋभुमान् वाजयान् मत्स्वेह नोऽस्मिन् त्सवने शच्या पुरुष्टुत।
इमानि तुभ्यं स्वसराणि येमिरे व्रता देवानां मनुषश्च धर्मभिः।।[2]

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Indra, the praised of many, associated with Ṛbhu, and with Vāja, exult with Śacī, at this our sacrifice, these self-revolving (days) are devoted to you, as well as the ceremonies (addressed) to the gods, and the virtuous acts of man.

धर्मणा मित्रावरुणा विपश्चिता व्रता रक्षेथे असुरस्य मायया।
ऋतेन विश्वं भुवनं वि राजथः सूर्यमा धत्थो दिवि चित्र्यं रथम्।।[3]

Discerning, sagacious, Mitra and Varuṇa, by your office you protect pious rites, through the power of the emitter of showers; you illumine the whole world with water, you sustain the sun, the adorable chariot in the sky.

Manu elucidates *vrata* in the context of a king's duties:

यथा सर्वाणि भूतानि धरा धारयते समम्।
तथा सर्वाणि भूतानि विभ्रतः पार्थिवव्रतम्।।[4]

Just as the mother earth gives equal support to all living beings, a king should give support to all without any discrimination.

Vrata, artisan-guild-settlements of Sarasvatī Civilization

The lexeme, '*vrata*' can also be interpreted in the context of settlements of artisan-guild communities. '*Vrata*' is used as a generic designation for 'people' and with particular reference to 'guilds' as in the use of the word, '*nigama*' linked with '*grāma*'. It may be postulated as a hypothesis that the term, '*vrata*' connoted the set of settlements which were fortified and where the *āyudha-jīvin* and armourers lived in a *harmya*, where the fire-places abounded to smelt mineral ore; the later-day association of '*vrata*' with '*māgadha*' also re-inforces this link with people engaged in metallurgical activities since Magadha was close to the mineral-rich region in Bihar where the people migrated after the desiccation of the River Ṣarasvatī:

Vrata is name of one of the seven islands of Antara-dvīpa (*Av.* 5.1.7; *Ap. Śr. S.* XIII, 16.8) Name of a son of Manu and Nanvala (*BhP*).; (pl.) Name of a country belonging to Prācya; mfn.={*e.g.*, *veda-vrata*}, one who has taken the vow of learning the Veda (*Gr.S.* ii, 3) (Sch.) *vrata*=a multitude, flock, assemblage, troop, swarm, group, host, in companies or troops; {*cf. pañcavrata-s*}, the five groups of men), association, guild *Rv.*, the company or attendants at a marriage feast W.;={*manuṣya*} *Naigh.* II, 3; the descendant of an out-caste Brahmin (={*vrātya*}); n. manual or bodily labour, day-labour ib. [*cf.* Online Cologne Sanskrit Lexicon].

Thus, the lexeme, '*vrata*' might have connoted a group of houses lived

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in by '*vrātya*' or chariot-makers, carpenters and other artisans. The parallel with the nature of the settlements in the Sarasvatī Sindhu civilization archaeological settlements is striking and will have to be investigated further in the context of repeated references by archaeologists of many settlements as 'citadels', and 'fortified settlements' . The massive brick-walls which make up the fortifications in many settlements have to be explained in the context also of the nature of the 'forts' built-up during historical periods in the Sindhu-Sarasvatī River Basins.

It is likely that, as the inscribed objects get interpreted firmly as conveying lists of bronze-age weapons, arms and armour as property items and as bills of lading prepared by armourers, these parallels between the Vedic culture and the Civilization area will unravel further as armed camps and armouries.

आशुभिश् चिद् यान् वि मुचाति नूनम् अरीरमद् अतमानं चिद् एतोः।
अह्यर्षूणां चिन् न्य् अयाअविष्याम् अनु व्रतं सवितुर् मोक्य् आगात्।।[5]

The moving (Sun) is liberated by his rapid rays; verily he has stopped the traveller from his journey; he restrains the desire of warriors for combat, for night follows (the cessation of) the function of Savitṛ. [The traveller form his journey: or, literally, the goer, from going].

त्वया हितम् अप्यम् अप्सु भागं धन्वान्व् आ मृगयसो वि तस्थुः।
वनानि विभ्यो नकिर् अस्य तानि व्रता देवस्य सवितुर् मिनन्ति।।[6]

The animals search in dry places for the water element which has been collected in the firmament by you; the woods are assigned (by you) to the birds; no one obstructs these functions of the divine Savitṛ.

किं स्विन् नो राजा जगृहे कद् अस्याति व्रतं चकृमा को वि वेद।
मित्रश् चिद् धि ष्मा जुहुराणो देवाञ् छ्लोको न याताम् अपि वाजो अस्ति।।[7]

But will the royal Agni accept our oblation? Have we duly performed our vows to him? Who decides? As a friend affectionately invited, so let our praise now proceed to the gods; together with the sacrificial food that is left over.

न देवानाम् अति व्रतं शतात्मा चन जीवति।
तथा युजा वि वावृते।।[8]

No one lives hundred years passing the limit fixed by the gods; so he is separated from his friends. [Hundred years: No one, even if he has a hundred lives, can live beyond the limit fixed].

त्वं हि नस् तन्वः सोम गोपा गात्रेभगात्रे निषसत्था नृचक्षाः।
यत् ते वयम् प्रमिनाम व्रतानि सं नो मृळ सुषखा देव वस्यः।।[9]

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Soma, you are the guardian of our bodies, you dwell in each limb as the beholder of man; though we impair your rites, yet, divine one, bless us, you who are possessed of most excellent food and good friends.

Vrata is steady and compares with *dharma*, the inviolate obligation of all peoples for righteous conduct.

यच् चिद् धि ते विशो यथा प्र देव वरुण व्रतम्।
मिनीमसि द्यविभद्यवि।।[10]

In as much as all people commit errors, so do we, divine Vrauṇa, daily disfigure your worship by imperfections.

व्रतेन स्थो ध्रुवक्षेमा धर्मणा यातयज्जना।
नि बर्हिषि सदतं सोमपीतये।।[11]

Steady are you (Mitra and Varuṇa) in your functions, whom men animate by (their) devotion; come and sit down upon the sacred grass to drink the Soma libation. *Vrata* like *dharma* is inviolate and cannot be broken by *deva* or *asura*:

न यस्येन्द्रो वरुणो न मित्रो व्रतम् अर्यमा न मिनन्ति रुद्रः।
नारातयस् तम् इदं स्वस्ति हुवे देवं सवितारं नमोभिः।।[12]

I invite to this place, with reverential salutations, for my good, that divine Savitṛ, whose functions neither Indra, nor Varuṇa, nor Mitra nor Aryaman nor Rudra nor the enemies (of the gods), impede.

The term '*vrata*' gets modified into: *vrāti, vrāta, vrātya* with specific meanings as may be seen from the following examples from the Ṛgveda:

Vrāti

Vrāti means a horde or settlement and a *vrata* is explained as a roving band. In *Av.*II. 9.1. the term *vrātya* is interpreted as equivalent to troops. *Pañca. Br.* 17.1.5.12. uses the term, *pravāsa* which may mean a sojourn, thus *vrātya* may be those who led the life of a sojourned horde. In *Rv.* 1.163.8; 3.26.2; 5.53.11, the troops of the Maruts are referred to as *śardha, vrāta* and *gaṇa. Yv.* and *Tāṇḍ Br.* refer to Rudra as *vrātapati* and *gaṇapati* (*VS* 30.8; *TB* 3.4.5.1). Sūtra texts refer to *vrātya* as *arhanta* (saints) or *yaudha* (warriors). Roth opines that *vrāta* may connote a guild (*cf.* St. *Petersburg Dictionary; Pañca. Br.* 6.9.25; 17.15.12; Vāj.S. 16.25; *Tait.S.* 1.8.10.2).

अनु त्वा रथो अनु मर्यो अर्वन् अनु गावो ऽनु भगः कनीनाम्।
अनु व्रातासस् तव सख्यम् ईयुर् अनु देवा ममिरे वीर्यं ते।।[13]

The car follows you, O Horse; men attend you; cattle follow you; the

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loveliness of maidens (waits) upon you; troops of demi-gods following you have sought your friendship; the gods themselves have been admirers of your vigour [Loveliness of maidens: *bhagaḥ kanīnāṁ = kanyānām saubhāgyam* or *saundaryam*].

शर्धंशर्धं व एषां व्रातंव्रातं गणंगणं सुशस्तिभिः।
अनु क्रामेम धीतिभिः।।[14]

Let us wait with sacred praises and holy rites upon your several strength, and separate troop, and individual company.

तं शुभ्रम् अग्निम् अवसे हवामहे वैश्वानरम् मातरिश्वानम् उक्थ्यम्।
बृहस्पतिम् मनुषो देवतातये विप्रं श्रोतारम् अतिथिं रघुष्यदम्।।[15]

We invoke, you for our own protection and for the devotions of mankind, the radiant Agni, Vaiśvānara, the illuminator of the firmament, the adorable lord of sacred rites, the wise, the hearer (of supplications), the guest (of the), the quick-moving. [The adorable lord of sacred rites: Bṛhaspati, explained here: *bṛhato yajñasya patim*, the lord of the great sacrifice, *tatpālakatayā svāminam*, lord through protecting it]. (The references is to the people of Kuśika).

Verajjāni (according to the Jaina text Āyāraṅgasutta, p. 83) or *vairāja* (*Av.* 15.2.3.: *tam vairūpam ca vairajam*, a kingless constitution) was perhaps a democratic concept in vogue; *vrātyakāṇḍa* of Atharvaveda (*Av.* 7.13. *sabhā ca samitiś ca yatām prajāpate*) refers to an assembly, a gathering and *senā* the army.

Atharvaveda (XV. 1.1: *vrā tya ā sā ndi vāmāna eva sa raja pati samairavat*) notes the *vrātya* as a benefactor of human society or as one who does good to a large number of people. *Av.* (XV. 10. 11) adds: 'So let the king, to whose house the Vrātya, who possesses the knowledge, comes as a guest, honour him as superior to himself. So, he doth not act against the interests of his princely rank or his kingdom... Thence arose sancitity.' Av. 15.12 enjoins that without the permission of the *vrātya*, the brāhmaṇa should not sacrifice.

Vrāta

Vrātāni is term which occurs in *Rv.* III. 26.6 (cited below) and V. 53.11. (cited above) and *vrātyabhyām* is a term which occurs in *Av.* XIX 23.25. *vrāta* is a *saṅgha* living by violence, according to Pāṇini (*Kāśika:* 5.3.113: *utsetha jivnaḥ saṅghā vrātāḥ*). Patañjali endorses this by stating that *vrāta* refers to *saṅgha*. (5.2.21: *vrātena jivati ki vrārtanā ma? nānājātīyā aniyatavṛttaya utsedhajī vinaḥ saṅghā vrātaḥ teṣām karma vratam, vrātakarmaṇa jīvatī tivrātī naḥ*. Weber notes that *vrāta* means a troop and adds: '*Vrāta* (troop), the chief of a band

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of wanderers of Āryan extraction, but absolutely independent, free from fetters of Brāhmanical hierarchy and not following the Āryan way of life'. (Weber, *Indische Studien*, 1.25.15, 121-40). Vrāta is defined as *saṅghātmaka* in *Rv.* I. 163.8; *avivikṣitagaṇa* in *Rv.* V. 5.11; *samūha* in *Gopatha Br.* VI. 69.51. *Rv.* refers to the heroes as *vrā tasā hāḥ* (*Rv.* V. 75.9; IV 34.12). *Mbh.* (*Anu.* P. line 2621) equates *vrātyas* with *cāṇḍāla.*

व्रातव्रातं गणंगणं सुशस्तिभिर् अग्नेर् भामम् मरुताम् ओज ईमहे।
पृषदश्वासो अनवभ्रराधसो गन्तारो यज्ञं विदथेषु धीराः।।[16]

We solicit the might of the Maruts, the irradiation of Agni with solemn prayers in every assembly and company (of worshippers); those Maruts who have partly-coloured steeds, who are dispensers of unfailing wealth, firm (of purpose), and frequenters of sacrifices.

The guards (of chariot), revelling in the savoury (spoil), distributions of food, protecors in calamity, armed with spears, resolute, beautifully arranged, strong in arrows, invincible, of heroic valour, robust, and conquerors of numerous hosts — *Rv.*VI. 75.9. [The guards of the chariot: *pitaraḥ* is the only substanive: *pālayitāḥ*, guards, defenders, a body of spearmen, *śaktivantaḥ*: attendents on the war chariot of the chief].

यो वः सेनानीर् महतो गणस्य राजा व्रातस्य प्रथमो बभूव।
तस्मै कृणोमि न धना रुणध्मि दशाहम् प्राचीस् तद् ऋतं वदामि।।[17]

Dice, I offer salutation to him who has been the general of your great army, the chief lord of your host; I do not provide him with wealth; I raise my ten (fingers) to the east; that (which) I speak (is) the truth. [I do not provide him wealth: *na dhanā ruṇadhmi*=I do not withhold my wealth; *na saṁpādayāmi*].

Vrātya

All Vedic people were *vrātyas*, derived from *vrātya*, group. Patañjali notes that *vrātya* were a part of a republican constitution. (*Mahābhāṣya* 5.2.21; *cf. rājanya janapadasa*, an epithet, an equivalent of the *kṣatriya.* (Cunningham, *Coins of Ancient India*, p. 69; V.S. Smith, *Catalogue of the Coins in the India Museum*, Vol. I, p. 164). The use of *gaṇayajña* indicates a commune for social organization. A.B. Keith notes: 'That they (*Vrātyas*) were non-Āryan is not probable for it is expressly said that, though unconsecrated, they spoke the tongue of the consecrated; they were thus apparently Āryans.' (*Vedic Index*, II; *JRAS*, 1913, p. 155; *cf. Religion and Philosophy of the Vedas and Upaniṣads* Harvard Oriental Series, Vol. XXXI, p. 338).

Vrātapati means, 'lord of troops' (*Tait. S.* 4.5.4.1; *Kāth. S.* 18.13; *MS.* 2.9.4; *VS.* 16.25) and is comparable with *gaṇapati*, 'lord of groups'. (*cf. Vedic Index*,

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II, p. 342). Pañca. Br. (17.1.9: 'they call what is easy of utterance, difficult to utter') expressly states that *Vrātyas* spoke the tongue of the consecrated, thus making them Vedic people as much as those who perform *yajñas*. The *sūtras* refer to their *arhants* ('saints') and *yauddhas* ('warriors') comparable to the *brāhmaṇa* and *kṣatriya* (*cf. Vedic Index*, II, p. 343).

The principal source of the tradition of the *vrātya* is *Atharvaveda's vrātyakāṇḍa* (AV. 15). *Brahmāṇḍa P.* (*Madhyabhāga:* 63.138 ff. Recounting events related to Sagara's conquest, *śaka, pahalava, yavana, kamboja, parada, māhisika, darava, chola, khaśa* are stated to have approached Vasiṣṭha) notes that Vasiṣṭha rescued these people by turning them in *vrātya*.

Kauśī. Br. (7.13) connects Magadha with the *vrātya* (*Av.* XV. 2.14). The legend of Pṛthu-Vainya (*VP.* 62. 138-139) Sūta and Māgadha are related to the dynasty of Pṛthu, the first monarch. Māgadha were the bards and minstrels. Sūta sustained the king to the *ekāhasattra* (*Pañca. Br.* 19.1.4) and one of the eleven ratnin at the Rājasūya ceremony. (*Śat. Br.* 5.3.1.5). Sūta was a soldier, chariot driver and a healer. Sāyaṇa commenting upon *Rv.* X. 34.12 (cited earlier) notes that the terms *gaṇa* and *vrāta* may be synonyms, connoting collective life of peoples: *gaṇa* had *senāni* and *vrāta* had *rāja-prathama. Jaim. Br.* (2.26) notes that for the *vrātyastoma* of *aiṣikapāyas*, Kauśitaki (the author of the *Kauśi. Br.* of the *Ṛgveda*) was the *gṛhapati. Kat. Śr. S.* (Kāśi edn.: 22.4: *cartvāro vrātyastomā gaṇayajñaḥ*) endorses the concordance between *vrāta* and *gaṇa* by referring to the *vrātyastoma* as *gaṇayajña* and enjoins a *gṛhapati* for each of the four kinds of *vrātyastoma*. Agrawal notes that the leader of *vrātya* was perhaps called a *grāmaṇī* (V.S. Agrawal, 1953, *India as known to Pāṇini*, p. 440).

Vrātyastoma

The Sāmaveda which describes Vrātyastoma (a particular sacrifice or ritual) by which *Vrātyas* who differ in speech and did not strictly follow the rules of *yajña*, were admitted to the rigours of performing *yajña*.

Vrātyastoma was perhaps a procedure to absorb new groups into the commune. The *vrātya* wore *niṣka*, silver ornament, around the neck (*Pañca Br.* 17.1.14).

The leader of *vrātya* wore *niṣka* of silver. (*Pañca. Br.* 17.1.15). The *niṣka* made of silver and of gold have been found in Lothal and in Kunal. The *niṣka* is also referred to in the *Ṛgveda* (*Rv.* V 19.3) and *Av.* (V. 17.4). They wore dress made of the hairy skin of a black antelope, *upanaha* (pointed sandal) made of doubly-joined goat hide, *usnisa* (turban), carried a *pratoda* (whip or goad) and *jyāhroḍa* (a small bow and three arrows in a leather quiver), rode in *vipatha* (cart) with bamboo-sticks, without a canopy and

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drawn by horses and mules (KSS: 22.4.1: *phalakā sti rṇ ovipathaḥ*, a board-covered rough vehicle; KSS 22.4.16: *aśvāśvatarābhyām kanyābhyām yuktaḥ svā dityeke*).

Vrātyastoma is described in *Tāṇḍya M.Br.* and elaborated to in *Pañca Br.* 17.1.9: 'They differed from Tṛtsu-Bharatas in not being Brāhmanical in culture and in differing in speech (*adurukta*)'. *Pañca. Br.* 17.4.3 notes that Kauśitaka, son of Śamasravaḥ, was a Gṛhapati of the Vrātya. Sāyaṇa notes that Kauśitaka was the *ṛṣi* of a *śākhā* of *Ṛgveda. Pañca. Br.* 24.18 refers to sixty-one day rites and cites one Buddha Saunāyana as the *sthāpati* of Daiva *Vrātya. Sthapati* may refer to a *yajamāna* (*gṛhapati*), a chief or king. *Gṛhapatis* may be leaders of many *vrātya* groups. *Pañca Br.* 17.1.17 states that each *vrātya* brought to the leader thirty three cows since they were allowed to prosper by their leader. *Ukthya* in Agniṣṭoma may refer to *uktha*, land or cattle. Thus, using cattle, the leader leads the *vrātya* to prosperity. The ceremony of Gavāmayana *sattra* included the Mahāvrata on the last but one day, a day called *udayanīya* (*YV.TS.* 7.5.9.10; *KS.* 34.8; *Tāṇḍya Br.* 1.2.6; *Tāṇḍya M.Br.* 5.5.6; *Tait Ār., Kauś. and Śaṅkh. Ār.* 1.5; 1.2). The Mahāvrata is performed as an *ekāha* or as *ahīna* (performed on the tenth day of the Puṇḍarīka). A beast is sacrificed to Indra and Agni analogous to Agniṣṭoma. A pot-full of Soma is dedicated to Prajāpati accompanied by the recitation of Mahāvrata Sāman; a beast is offered with recitation of Mahāduktha.*Ai. Ār.* (*Indro vai vṛtram hatvā mahānabhavat tadyayan mahānabhavat tanmahāvratasya mahāvratatvam*: 1.2) extols the greatness of Indra as the cause for Mahāvrata. Mahāvrata *sāman* (Pṛṣṭha *stotra* accompained by a lute with thousand strings made of *muñja* grass) and Mahāduktha (Niṣkaivalya *Śāstra*) are symbolised as a bird (eagle or Suparṇa Garutmān) with outstreched wings. *Śat. Br.* refers to such an altar or *vedi* (IX. 1.2.35). Sāyaṇa offers a number of interpretations for *mahāvrata mahān bhavati anena* (he becomes great by means of this), *mahato devasya vratam* (ritual to propitiate the great God), *mahat ca tad vratam* (the great ritual, (*Tāṇḍ. Br.* 1.2.6.1; *Ait. Br.* 3.21.1; *Śat. Br.* 10.4.1.4).

As the Pṛṣṭha *stotra* is recited (with wives of priests simply humming in accompaniment: *JB* 10.4.8; *Śatyāṣāḍha, ŚS* 16.6.21; *Āp. Sr. S.* 27.17.15.16), *uḍgatṛ* sits on a wooden seat; *hotṛ* sits on a swing; *adhvaryu* sits on a plank; other priests sit on the grass seats. (*Tāṇḍ. Br.* 5.5); a *brahman* praises from the front door of the *sabhāgṛha* and a *śūdra* abuses from the backdoor (*Tāṇḍ. Br.* 5.5.13). Āgnidhra is the priest; to the west of his cottage, an *ārya* and a *dāsa* race and fight for a piece of leather resembling the sun. The Ārya becomes victorious (*Tāṇḍ. Br.* 5.5.15; 17; *Śat. Br.* 16.7.28.32). To the north of the *vedi*, a *brahmacārin* and a woman of loose character abuse each other (*saṁpravāda*). To the south of *mārjalīya* cottage, a couple not engaged in

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ritual, cohabits (*Kauś. Śr. S.* 13.3.9). To the right of the *vedi* is a chariot on which sits a warrior youth clad in armour and equipped with weapons; he carries a bow and three arrows in his hand; he shoots them at a piece of leather of cow (*vaśa*) but does not tear it away (*Śāṅkh. Śr. S.* 17.14). Drums are placed on four corners of the *vedi* and are sounded. In Āgnidhra's cottage and outside, to the west of the *vedi*, the hide of a bull is spread out and beaten (the earth-durm ritual). Around the *mārjalīya* seat dance (putting their right foot in front, in unison) eight male and eight female persons with jars full of water placed on their heads and singing songs praising cows and *gāthā* which have a repetitive chorus: 'this is honey'. (*Ait. Br.* 5.1.5; *Śāṭ. Śr. S.* 16.6.39-41; *Āp.Śr.S.* 21.19-17-20).

Mahāvrata

Mahāvrata or *vikṛti* occurs on *viṣuvat* (*makarasaṁkramaṇa* or winter solstice); *karkasaṁkramaṇa* or summer solstice (*viṣuvat*) was *prakṛti*. TMB (4.10.3) recounts how *viṣuvat* was transferred to the *mahāvrata* day. Keith notes that the festival of swing and Kṛṣṇa worship (Māghaśukla 14) are remnants of the Mahāvrata, a celebration of the *saṁvatsara* (year) equating *garutman* with the sun. (*Rv.* 7.87.5 describes the sun as a golden swing).

There is a lexeme in Santali which may be concordant with Vedic '*vrata*' indicating the indigenous evoloution of the tradition of *vrata* as a code of conduct and as a vow to be observed. *rada*=a row, a line, a course, as of bricks on wall; *radha* corok=a contrivance by means of which Hindu devotees, and at times also Santals, swing as a religious observance (Santali. lex).

तिस्रो द्यावो निहिता अन्तर् अस्मिन् तिस्रो भूमीर् उपराः षड्विधानाः।
गृत्सो राजा वरुणश् चक्र एतं दिवि प्रेङ्खं हिरण्ययं शुभे कम्।।[18]

In him are deposited the three heavens, the three earths with their six seasons are shown in him; the most adorable, royal Varuṇa has made this golden sun undulating in the sky, he has made it to diffuse light. [The three earths: best, middle most, worst; *tisto bhumirdharayan cf. RV.* II. 27.8: *trayo vaime trivṛto lokaḥ* (*Ait. Br.* II. 17.); he has made it to diffuse light: *śubhe kaṁ=dīptyartham; kam=sukham*].

Vrātya in the Āgama Tradition

The *Av.* mentions *vrātyas* as naturally pure and thus do not need any *saṁskāra*. *Praśnopaniṣad* refers to *prāṇa* as *vrātya-vrā tyatvaṁ prānaikarṣirattā* (2.11); the interpretation is: "*prāṇa* is *vrātya*: one born first, and so not needing purification....". Thou art *vrātya*, O prāṇa, and the *ekarṣi* fire that devours the butter. Thou art the supreme Lord of all. We are the givers of the butter

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that you consume, O Mātariśvan! You are our father. [Alternative translation: Thou art a Vratya, O Prāṇa, the only *ṛsi*, the consumer of everything, the good lord. We are the givers of what thou hast to consume, thou, O Mātariśva, art our father.] Sukeśa, son of Bharadvāja gets this answer to his second question from the venerable Pippalāda.

Juxtaposed to the *Av.* (15-11) which notes that anyone who entertains a *vrātya* will gain the road that gods travels, the later-day tradition uses the term, *vrātya* to connote specific vocations within the tradition of *āgamas.*

वैश्यात्तु जायते व्रात्यात्सुधन्वाचार्य एव च ।
कारुषश्च विजन्मा च मैत्रः सात्वत एव च ।।[19]

From a *vrātya* (of the) *vaiśya* (caste) are born a *sudhanvan*, an *ākarya*, a *kāruṣa*, a *vijanman*, a *maitra*, and a *sātvata.*

The previous two verses of the *Manu S.* refer to other *vrātya-s:* 21. But from a *vrātya* (of the) *brāhmaṇa* (caste) spring the wicked *bhṛggakantaka*, the *āvantya*, the *vātadhāna*,the *puṣpadha*, and the *śaikha.* 22. From a *vrātya* (of the) *kṣatriya* (caste), the *ghalla*, the *malla*, the *likkhivi*, the *naṭa*, the *karaṇa* the *khasa*, and the *Draviḍa.* The verse 20 notes that those *brāhmaṇas* who do not fulfil their sacred duties, and who are excluded from the Savitṛ, are designated as *vrātyas.* (In reference to the mention of *draviḍa* as *vrātya*, *cf.* A.P. Karmarkar, 1950, *The Religions of India.* Volume I: The *Vrātya* or Dravidian Systems. Lonavla).

Sātvata practised *pāñcarātra.* Yāmunācārya notes that the term, *sātvata* used in *pāñcarātra* context may also connote *ācārya* as belonging to the *vrātya* coummunity; that both *bhagavata* and *sātvata* refer to the devotees of the Lord. Thus, the term *vrātya* (*sātvata*) may connote a *brāhmaṇa* teacher, *ācārya. Vrātya-s* are temple-priests and temple-administrators, but *bhagavata-s* perform the five-old activities for the Lord (Bhagavān).

Mlecch, *vrata*

Reference to Satvants of the Chambal valley may relate to the term, *sātvata*, used in the *pañcarātra* tradition and *vrātya-s* are associated with the people of Magadha. "The literature is replete with the names of clans. The most powerful among them, commanding the greatest respect, was the Kuru-Pañcāla, which incorporated the two families of Kuru and Puru (and the earlier Bharatas) and of which the Pañcāla was a confederation of lesser-known tribes. They occupied the Upper Doab and the Kurukṣetra region. In the north the Kamboja, Gandhara, and Madra groups predominated. In the middle Gaṅges Valley the neighbours and rivals of the Kuru-Pañcālas were the Kāśī, Kosala, and Videha, who worked in close cooperation with each other. The Magadha, Aṅga, and Vaṅga peoples in the lower Gaṅges

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Valley and delta were outside the Āryan pale and regarded as mlecchas. Magadha (Patna and Gaya districts of Bihar) is also associated with the *vrātya* people, who occupied an ambiguous position between the Āryas and Mlecchas. Other Mlecchа tribes frequently mentioned include the Sātvants of the Chambal valley and, in the Vindhyan and northern Deccan region, the Andhra, Vidarbha, Niṣādha, Pulinda, and Sabara. The location of all these tribes is of considerable historical interest, because they gave their names to the geographic area". *http://www.britanica.com/bcom/eb/article/9/0.5716.121169+111197.00.html*

Vrātyakāṇḍa of Atharvaveda

The Vrātyakaṇḍa of *Av.* (15/1-18) conclusively shows that the *Vrātya* was a roving band (*brata*) or fellowship adored within the Brāhmanical system. *Cūlikā Up.* (*cf.* Deussen's Upaniṣads, pp. 637, 640) notes the celebration of Brahman in the form of *Vrātya* and mentions *vrātya* and *brahmacārin* in the same verse. *Ch. Up.* (5.24.4) endorses that the sacrificial remnant may be offered even to an outcaste provided only that it be done with the right knowledge and it is as good as offerings to the omnipresent Paramātman.

The Kāṇḍa is a hymn in praise of the *Vrātya*. Sāyaṇa observes that a *Vrātya* is a person who has not undergone sacraments like Upanayana, the sacred thread ceremony. Such a person would normally be looked down upon in society, because he would not be authorized to take part in religious ceremonies. But there are other meanings associated with the word which provide the background necessary to understand some of the *mantras*. Scholars believe that the word was formerly used to denote those Āryan tribes which lived a semi-civilized nomad life and hovered on the skirts of Āryan settlements. The *Tāṇḍ. Br.* describes them as people who wore turbans as head-dresses, put on garments of black and white wool and rode on rough chariots. Their ornaments were made of silver. They took away food meant for sacrifice and took umbrage even at plain words. Though uninitiated, they spoke the language of the initiated. This refers, of course, to Samskrit quite obviously. They were gradually absorbed into Āryan settled society.

They were Yogins in the main and worshipped God in His aspect of Rudra. In the Rudrādhyāya of the *Yv.* He is called Vrātya and Uṣṇiṣi (the turbaned one). In this Kāṇḍa under discussion, also there is a reference to his head-dress, his garments and his chariot. Western scholars have uniformly held that the Kāṇḍa is in praise of the wandering mendicant.

The Vrātyakāṇḍa of Atharvaveda is the clearest enunciation of the fact that both *yajñika* and *vrātya* were children of Prajāpati. *Yajña* and *vrata*

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were parallel and complementary traditions, right from the days of the Ṛgveda. The very first verse of Vrātyakāṇḍa, reads verily the*Vrātya* was in a state of motion. He motivated (gave an impulse to) Prajāpati[20].

In the Pappalāda recension, it is said, '*Vrātya* was in the beginning of all this'. This clearly denotes that *vrātyas* were the early settlers who were fire-workers in Bhārata.

Vrata is a Vedic heritage which continues into the historical periods in Bhārata and can be relted to *āgama, yoga* and *tantric* traditions which are integral to Bhāratīya *sabhyatā*.

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19. *Manu S.* X. 23
20. व्रात्य आसीदीयमान एव स प्रजापतिं समैरयत्। *AV.* XV.1.1

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3

ANNAM (FOOD) AND *VASATI* (SHELTER): A VEDIC VIEW

C.L. Prabhakar

Yadannaṁ vai asantimanuśyam tadevannan devānā/
yadeva vasatiḥ manuṣyāṇām tadaiva vasatiḥ devādīnām ṛṣīṇām ca//

Anna (food) and *vasati* (shelter) are the age old issues relevant to contemporary times and beyond also. They are much contibutory to the world order. The world is consisting of things which hold and support the beings born and continue to live upon it. Though the world is wide and far spread, still the order is dependent on food and shelter. In between *anna* and shelter, the *āyuḥ* which refers ot 'health' in all aspects is also mandatory. The Vedic prayer goes thus: *dīrghāyutvāya varcase, dīrghāyutvam ca me anamitam ca me.* Behind all prosperity, food stocks its sap and support. It is said that '*annam*' is that which is being consumed by *bhūtas* or *prāṇins* that they get engaged with the progressive activity of life. '*Adyata iti annam*' and *attibhūtāni iti annam'* are some of the definitions. Therefore, food is a very important factor. Hence, a great deal of attention in all aspects is rendered for *anna.* Parāśarasmṛti declares—'*annagatāḥ prāṇaḥ*' meaning if food is not taken in the contemporary world the life dies. The *prāṇaśaktis* in body become operative due to *anna* only. There are deities, lords of Prāṇas. Rudra is described to be the guardian of such *prāṇaśakti.* The other words such as *āhāra, aśana* etc., have pointful significance and specifications. *Āhāra* is something which is acquired with effort to our need and to come to our place while '*aśana*' refers to the act of eating. The act of eating involves many items and it is a machinery by itself.

Wherefrom *anna* comes? This question is answered by our Ṛṣis severally more particularly in the Upaniṣads. *Annavidyā* is regarded as a spiritual practice and it is identified with *ādi śrīvidyā* itself. It is said the Prakṛti manifested as *Mahat* and from there successively the other elements *ahaṁkāra, pañcabhūtas, oṣadhivanaspatis* came and from them was produced *anna.* The *prāṇins* exist in the world due to the effect of *anna* only (*annādvai*

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prajāḥ prajayanta). Also another version says that the Sun is *annapati* since he is the repository of all waters (*āpaḥ sūrya samāhitāḥ*). From the Sun the clouds are formed, clouds give rain (*prajanyo varṣati*) and the plants and herbs are grown on the earth and from them *anna* is generated (*oṣadhībhyo annam and annāt Puruṣaḥ*). The *Tait. Up.* in its section *viz. ānandavallī* speaks of the importance of *anna*. It described thus: people hold life due to food and so the best for beings is *anna* (*annagum hi bhūtānām jyeṣṭham*). The Upaniṣad further attests that *anna* is all medicine. It is a remedy for all the diseases of body. So, it is called *annauṣadha*. So, it is advised to consider food to be great and a need since it is valuable and precious. The tastes and likes grow as per the kind of food. The *prāṇas* in body are protected due to *anna* only. A prayer says: '*praṇānām granthirasi rudromā viśantakaḥ* (that Rudra is the source and hence he should not harm)'. This *anna* would manage the *pañcavāyu pracāra* in the body. It is said, make your food a precious means. Never it should be detested or hated even. It should not be wasted too. It should be a vow to all. It is a discipline too. Divinity stays in food. This is so since it is generative of life and *ānanda* and satisfaction. Whoever gives food to others gives *ānanda* only (*ānandam prayāti abhisamurisanti iti*). People live owing to happiness. This kind of activity goes with a name as 'Vāruṇī Vidyā', the *upāsaka* of the same gets established in better *lokas*. The *Taittiriya Upaniṣad* categorically declares whoever gives *anna* becomes blessed with surplus of food (*annavān annād bhavati*), becomes great (*mahān*) and thrives with plentitude of servant folk, cattle and self brilliance for himself. *Kīrti* (fame) also gets added to such an individual. He finds himself comfortable to live. In fact, the man consists *śaktis* beginning from *anna* (*annaṁ prāṇam...*)

At another spell, the same Upaniṣad says *anna* should never be despised since *anna* contains *prāṇaśakti* in human body and other animal bodies. After all, all activity (*prāṇa*) is established in the *sarīra* only. *Śarīra* is obtained owing to *anna* only. So, we say: *śarīre jarjaribhūte vyādhigraste kalebare auṣadham jāhnavītoyam vaidyo nārāyaṇo hariḥ*. Here water is sanctified. It becomes potential. What is in this *śarīra* is open for decay and dismay. *Anna* which includes water also is the rejuvenating medical energy permeating the whole body. Water is food while body is in distress or in happiness (*Āpo vā auṣadham*). The *prāṇas* are not in air, if existed in air originally, they are brought into a case which is again a *śarīra* (a box). It is called the *bhūtātmā* where encasement to life is provided; Such a life and activity be directed towards the fulfillment of purpose of births and aim at their stoppage.

The same Upaniṣad further exhorts that food should never be rejected or wasted. *Anna* is identified with water which is a staple support for all physical and religious purpose. It is technically called *aposana* (a religious rite medically justified). *Aposana* is a symbolic sipping of water

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recommended before and after meals. It is a symbolic wash of the vessel (stomach) that receives the food and ends in assimilation. Food leads to for brilliance (*jyotiṣ*) *viz. śārīrakānti.* The *jyoti* is in water. So, only we have light from water (*apsu jyotiḥ pratiṣṭhitaḥ*). There is an inseparable connection between heat, energy and water. Water and heat interchange and both are generative enough for world order. Both again are linked up with *anna.* The Upaniṣad assures that whoever masters the knowledge regarding *anna* would reap told and untold rewards and awards. *Anna* is a scientific study that is practised by itself. Selection and rejection therein is an exercise guided by intelligence and nutritional standards.

Subsequent to the efficacy of *anna,* the Vedopaniṣad says: one should acquire much food (*bahu kurvīta*) which is derivable from the earth (*pṛthvī*). When people eat earthly products *viz., anna* they remain close to earth in character and conduct. There is a coordination of all the *pañcabhūtas* and owing to eating they enter and remain in body. It is said that a flower or fruit is summarily the product of the effects of moonlight, sunlight, water, wind and the mamure that are offered as extra nutrient to strengthen the tree. This sequence is well understood when said: one is implied in the other to produce a beautiful product '*anna*'. *Anna* has many forms both in magnitude and size.

In the Vedas, Agni is the lord of food. He is called Annapati, the supporter of *anna.* Moreover, the Annapati is Indra who causes the formation of clouds and urges the distribution of waters all over the places. We get a great deal of information from the *mantras* of the Yajurveda. The *Śatapatha Brāhmaṇa* describes food to be originating out of *yajña* and the *retas* (semon) in man is but the essence of food consumed and after assimilation in man (*annasya rasaḥ vai retaḥ*). So religiously, when the *yajamāna* goes to recess, he would utter, "*Āpo smuñcām na prajām*" (I discharge urine, not progeny from me). It should be noted that food is a factor much discussed in the Vedic *mantras* since the life and literature, activity and achievement etc., become generative due to food only. In the *Yv.* we have a reference to the eleven kinds of grains used as food of nutrative value which are cooked and consumed. The eleven grains provide the required nutrients and enegies to body and now in contemporary times owing to the advancement of technology, we have many more.

Now, we turn to *vasati. Vas* is the root for *vasati* (shelter). *Vāstu* means house. The lord of house is Vastoṣpati. The Veda considered Agni as *Annapati* and Vāstoṣpati who is Viśvakarmā or Rudra as the lord of land having structures over it. The Veda concerns itself describing three categories *viz. gṛha, vedī* and *vasati. Vedī* refers to the structures on the sacrificial ground.

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Vāstu protects the beings from dangers, caused by weather and the other environment forces. It conditions the atmosphere and extends protection from wind, sun, moon, cold, heat, etc. to man, because the beings are being conditioned by scheduled level of temperature in body (98.4°). As Aruṇapraśna of the *Yv.* points out that the rays of Sun contain dampness due to which beings on earth are not ordinarily scorched owing to heat. They may feel discomfort but hardly suffer ruthlessly. The structure protects people from many ills around and keeps the body and life safe. The various materials employed for building a shelter go under the head *'vāstu'* and lining in a structure of it is *'vasati'* useful and comfortable shelter. In the *Rv.* the Vasiṣṭhas recognise the value of *vasati* and attribute a divine principle behind the shelter which all seek. It is also called a *gṛha* meaning that which holds the safety of people. A *gṛha* too, has a lord and that again is Agni (*Agne gṛhapate*). As much importance is for food, so much to shelter too is expedient. Vasiṣṭhas of the family *maṇdala* of the *Rv.* address prayers thus: *"Vastoṣpaṭe pratijānīhi hyasmān svāveśo anamīvo bhavā naḥ yatve mahe prati tannojuṣasva śam na edhi dvipade sam catuṣpade, amivaha Vāstoṣpate sagamaya saṁsada te sakṣimahi hiraṇmaya gātu martya seva kṣemam uta yoge varam yūyam pāta svastibhiḥ sadā naḥ/ amivaḥ Vastoṣpate viśvā rūpāṇi avisam....subhagam śubham"* etc.

Here, Vāstudevatā is implored to provide health, growth and prosperity. He has to protect the safety (*avakṣemam*). This Vāstupuruṣa envelops all beings extending happiness and security. The house and household should protect cattle also *(sam dvipade sam catuṣpade)*, so also the plants and herbs etc. of the courtyard of the shelter built by man. In the *Yv.*, the *yajamāna* going out for a place other than the town would comfort his house with a prayer for phillip and security thus: *"gṛhamā bibhīta mā vepadhvam ūrjam bibhrāta emasi ūrjam bivhradvaḥ sumanaḥ sumedhāḥ gṛhanaimi manasā modamānaḥ"*, also a significant prayer runs thus: *"yeṣāṃ adyeti pravasan yeṣu sanmanaso bahu, gṛhanupahvayamahe te no jānantu jānataḥ"*. The *Tait. Upaniṣad* says shelter is a very valuable asset to man and cattle, and exhorts thus: *"na kañcana vasatau pratyacakṣita"* and advises when shelter is provided to *atithi* and *abhyāgata*, food too, should be given and hence, the Upaniṣad adds: *"annam bahukurvīta"* and *"yayākayāca vidhayebahvannam prāpnuyāt....."* Meaning a shelter - builder and resident of the same should also be ready to supply *āhāra* and then only he would be complete. There is a prayer: *vasatiḥ vasus a me yajñena kalpetam* (*Yv.*), that the house and wealth that characterize house must be prosperous. Rudra is described as an inmate as well as a protector of the house.

Our Vedic literature is laden full with items of food and models of house building besides the constructional patterns of *yajñaśālās* or

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havirdhānas. The sūtra texts provide knowledge on structures for various purposes. So, it should be noted that food technology and architectural expertise become a subject matter of the Vedic *mantras*. Eating and living in a shelter are divine functions. Divinity has a share in them. As a result among items of donation *annadāna, vasati dāna* and hospitality for guest draw the attention of the Vedic *ṛṣis*. *Ṛṣis* are unique. They preach and propagate the need for such things which make life upon earth safe and purposeful, at the same time, meaningful and significant. Whatever is offered to gods and whatever is extended for their comfort grow in multiples. In the recent times, food production, food management on one hand and shelter buildings and accomodation requirements on the other hand are studied variedly. Bāṇa, a Sanskrit poet considers Rudra or the Lord Śiva to be that central pillar (*mūla stambha*) bearing the weight of the palacial sturcture of all the three worlds put together and this we note when render prayers thus: *namaḥ..... Trailokyanagarārambha mūlastambhāya śāmbhave."*

Agni being Annapati and Vastoṣpati also in major terms, is addressed in the *Yv.* thus: *"annapati annasye no dehi anamivasya suṣminaḥ prapradātāram tāriṣa urjamnodhehi dvipade catuṣpade"* meaning he should provide such food which is free from causing infection and rich in sap and substance. (*puṣṭi*). Agni is also regarded as the lord of *puṣṭi (puṣṭipati)*.

This *mantra* reveals the linkage between food and health and at the same time between health and shelter. In Vāstu sūkta also we notice mention of health and longevity they being expectant derivatives from them.

The Vedas elaborate on these aspects of contemporary issues. They are much discussed and the relevant details hold good for all times and for all generations of people. We note that the Vedic view on these issues is supportive and open for advanced activity over the same. Vedic *Ṛṣis* do point out *doṣas* like excesses in food consumption and habits of drinking (*atyaśana* and *atipāna*) as well *doṣas* in structural endeavours. They indicate that appropriate prayers and expiations could prove effective. So, we have '*vāstu homa*' and '*anna vitaraṇa*' a sentimental activity based on belief and faith. However, world order might change, the principles and enumerations found in the Vedas are everlasting standards.

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4

THE ORAL TRADITION OF EDUCATION DURING THE VEDIC PERIOD

Deepak Raajan and D. Purushothaman

Satyam, Jñānam Anantam Brahma.

Our tradition believes that Knowledge is God. The crux of knowledge of our forefathers was the Vedas. The Vedas were considered as even the breath of God. *Yasya niśvasitam vedāḥ*—".....who has Vedas as one's breath. The Vedas and Vedāṅgas are a repository of our collective knowledge and a part of unique tradition. Consciously or unconsciously, even our present day to day activities and attitude towards life are affected in some way or the other by the Vedic philosophy. Even the UNESCO has seen the uniqueness of our Oral tradition as per UNESCO's Press Release No. 2003-92, titled, "Twenty-Eight Masterpieces of The Oral and Intangible Heritage of Humanity Proclaimed". The Vedic Chanting in India is one among the 28 in the list. Even the DoC (Department of Communication) has embarked on a 5 year action plan to set up 15 Vedic *pāthaśālās* at a cost of Rs. 5.3 crore to offer five year courses under the traditional *gurukula* system of oral teaching. This is to resurrect near-forgotten modes of chanting, document the chants, drive refresher courses for existing practitioners and incubate common curricula. In the light of these developments, this paper looks at what makes this system of education so unique and what there is in it for the common Indian.

Transmission of Vedic Knowledge— Uniqueness

Wayne Howard in his book, "Vedic Recitation in Varanasi" has said, that "The four Vedas (Ṛg, Yajuṣ, Sāma, and Atharva) are not 'books' in the usual sense....They are comprised rather of totally accented verses and hypnotic, abstruse melodies whose proper realisations demand oral instead of visual transmission". This requires not only an enormous effort on the part of the record keeper but a highly sophisticated system of learning and

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teaching. This oral tradition was created and institutionalised by our *Ṛṣis* centuries ago. With inbuilt checks and balances, this recitation system has preserved the invaluable Vedas in its original form for centuries together with certified meticulous precision. The secret of success of any oral tradition is its fool-proof system to shield from possible errors. Handed down from Guru to *Śiṣya*, through recitation, it has several systems of learning that stresses on the importance not only of the words, *akṣaraśuddhi*, but also on other aspects like intonations, pitch etc., *Svaraśuddhi*. An illustration of the importance of intonation is when term Indraśatru with a wrong intonation used by Tvaṣṭṛ got his son *Vṛtra* killed by Indra while his intention was to kill Indra using the chanting.

As for the pitch, called *svara*, there are three types *udātta*-high pitched, *anudātta*-low pitched, and *svarita* -normally pitched.

In addition, *mātrā, balam, Sāma, Santāna* which denote duration, strength, uniformity and continuity respectively are also crucial aspects of our oral tradition.

Recitation Techniques

It is interesting to note that there are systems of recitation that might prove to be quite torturous to ordinary untrained minds. Thousands of Vedic *mantras* were learnt by rote through a system of learning *Śikṣā*. The student goes through different types of learing and recitation techniques called the different *pāṭhas*. He progresses through the system by increasing the difficulty and complication levels.

Broadly, there are two types based on its nature of words arrangement *viz.*, natural and artificial – called, *Prakṛti* and *Vikṛti*.

Prakṛti

Saṁhitāpaṭha is the full sentence of the *mantra*. To give the student knowledge about every word, padapāṭha splits the *mantra* into individual words. Kramapātha is a sequential combination of recitation that couples the first word of the *mantras* to be second, the second to the third and so on. The student gets acquainted with the different nuances of pronunciations by this technique.

Pāṭha	*Words Combination*
Saṁhitāpāṭha	1 2 3 4 5
Padapāṭha	1/2/3/4/5
Kramapāṭha	1 2/2 3/3 4/4 5

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Vikṛti

This is an artificial system of word combination It is a tragedy to see that we may rarely, if not never, find a scholar who might be a master in all the *Vikṛti* ways of recitation today. It does not follow a natural course of words arrangement and is bound to run into many times the actual size of Saṁhitāpāṭha.

There are a total of eight types of *Vikṛtis, viz.*

- Jaṭā—the bṛaid;
- Mālā—the garland;
- Śikhā—the top knot;
- Rekhā—the line;
- Dhvaja—the flag;
- Daṇḍa—the staff;
- Ratha—the chariot and
- Ghana—the bell.

Mālāpāṭha is of two types, *viz.*,

- Kramamālā
- Puśpamālā

The Rathapāṭha is of three types, *viz.*,

- Dvipāda- 2 wheels
- Tripāda- 3 wheels
- Catuṣpāda- 4 wheels

Each wheel corresponds to a quarter of a verse or *Pāda* of text. In the *Rathapāṭha*, the *Dvipāda* and *Catuśpāda* varieties are the most widely cultivated today.

To emphasise the power of *Vikṛti* types of recitation, let us consider two of them in brief, the Jaṭāpāṭha and Ghana Pāṭha.

Jaṭāpāṭha

This is a system which resembles the Jaṭā or braid of the woṃenfolk. It follows a forward-reverse-forward system of word arrangement. For example, a *mantra* of say 5 words, the combination of recitation is as follows,

Saṁhitāpāṭha : 1-2-3-4-5

Jaṭāpāṭha : 1-2-2-1-1-2/2-3-3-2-2-3/3-4-4-3-3-4/4-5-5-4-4-5 and so on

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Ghanapāṭha

In this case, the arrangement of words is likened to the shape of a bell. For example the group of words in *Saṁhitāpāṭha* or *Vākya*, 1-2-3-4-5, when chanted in the Ghana format will become,

1-2-2-1-1-2-3-3-2-1-1-2-3;

2-3-3-2-2-3-4-4-3-2-2-4; and so on.

Holistic Approach

The education system was also holistic in approach towards the education by even specifying possible common errors when the student recites the Vedas, and cautions one against commiting such mistakes. Chanting in a sing-song fashion, chanting fast, feebly, reading from a book, nodding one's head up and down without a change of pitch, chanting without knowledge, are traits that are attributed to wrong learning.

Relevance Today

India today, forges ahead in the global plane as an information super-power. As it is obvious, this is not new for India always the seat of the best minds in the world, from the Vedic Period. It is time today for us to converge our Vedic knowledge with the present technology and form a synergy of unlimited proportions. While it is good that people talk of Vedic education and special *Pāthaśālās* to propagate Vedic Education, why not the intelligentsia democratise the Vedas by pondering our adapting Vedic knowledge and Vedic style of education for all in the mainstream education? Definitely, are not the Vedas our common heritage?

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5

GĀYATRĪ : THE PRAYER FOR LIGHT

Indulata Das

The contemporary world has been benighted by rancorous evils like selfishness, intolerance, violence, belligerence and many more excruciations hazardous for world order. The sublime human culture has been dismissed today. Human life has become a concatenation of torments. The world is vociferating for a little alleviation of the pain and suffering it is undergoing.

True to her eastern character, India has been the source of illumination since time immemorial. As the sun rises from no other direction but the east, so also the sun of veritable civilization rises from no other land but India. Since the beginning, India has been the vanguard in leading the world to the acme of self development and has always shown the choicest path which leads to the highest goal of human birth *i.e.*, fathomless peace and plenitude of happiness. The sages and saints of India have discovered that extermination of pain and suffering lies not outside but remains very much inside the human self. Rescuing one's own self from the doldrums of low human nature and elevating it to the higher existence ends all the torments of human life. Thus, elevation of one's own self is the only panacea for all inflictions and sufferings present and future.

Hundreds of methods for self-elevation, both strenuous and easy have been devised by the great souls of India in order to cater to the needs, capabilities and choices of the aspirants. There is a method of knowledge, there is a method of Yoga, there is a method of devotion and there are many more methods suitable for every temperament.

Out of these numerous methods of self-elevation, methods of meditation or *dhyāna* and repetition or *japa* are the most effective practices widely prevalent among the seekers of happiness. Again, among many methods of *japa* and *dhyāna*, the repetition of Gāyatrī, the greatest of *mantras* revealed to the illustrious sage Viśvāmitra in his transcendental experience of meditation is regardard as the highest and the best. "Of all *mantras*", says

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Swami Śivānanda, "the supreme and the most potent power of powers is the great glorious Gāyatrī *mantra*".[1]

Sincere practice of Gāyatrī is potent enough to absolutely metamorphose the practitioner as "Gāyatrī" observers. Sant Kesav Das says, "it helps the higher man to be born in all of us[2]."

What Exactly is Gāyatrī

Gāyatrī in general means a particular Vedic metre most popular in the Vedic literature. It is that particular metre in which hundreds and thousands of Vedic hymns have been composed. Its importance can be easily apprehended as the Lord identifies himself with the metre as "गायत्री छन्दसामहम्[3]".

Out of these hundreds and thousands of Gāyatrī *mantras*, the particular *mantra* of the third Maṇḍala (3.62.10) is regarded as the most important and tremendously powerful, the word constitution of which is as follows —

ओं भूर्भुवः स्वः, तत् सवितुर्वरेण्यम्
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्।।

This *mantra*, worldwide famous as the Gāyatrī *mantra* is contituted of twenty four letters and starts with the word 'तत्'. The prefixed words भूः, भुवः and स्वः are the names of the three worlds *viz.* the earths, the sky and the heaven and are called Vyāhṛtis.

The deity is Savitṛ, the god of light, who is the progenitor of the world. It is an invocation of the luminary power of the god of the light to luminate, invigorate and actuate our intellect. The seer of the *mantra* as stated earlier is the great sage Viśvāmitra.

The meaning of the *mantra* is like this 'we meditate on the luminary power of the lord Savitṛ. May it invigorate our intellect'.

Significance of the Name Gāyatrī

The derivation of the word 'Gāyatrī' is mainly attributed to the saviour nature of the *mantra*. According to the Bṛhadāraṇyaka Upaniṣad, Gāyatrī is so called because it saves the '*Gaya*' of the invoker. The word *Gaya* means Prāṇa or life as has been clarified by the Upaniṣad:

सा ह्येषा गयास्तत्रे। प्राणा वै गयास्तत् प्राणांस्तवे तद् यद् गयांस्तत्रे तस्माद् गायत्री।[4]

The *Śat. Br.* also affirms the same view[5].

Śaṅkara clarifies it further by adding that Gāyatrī saves the *Gaya* or life of the invoker from falling into the hell —

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माणवकस्य गयान् प्राणान् त्रायते नरकादिपतनात्।[6]

Again, according to Śaṅkara, other funtionaries like speech etc., are also included in the category of Prāṇa or *Gaya* as they also produce sound (and the very derivation by the word *Gaya* may be traced to the root गै to sing) Śaṅkara writes —

'प्राणा वागादयो वै शब्दकरणात्।'[7]

The Chāndogya Upaniṣad derives the word Gāyatrī as 'गायति च त्रायते च' to which Śaṅkara further clarifies 'गानात् त्राणात् च गायत्र्या गायत्रीत्वम्[8]' which means Gāyatrī has the quality of singing and saving. The whole concept has been attired in appropriately expressive words and versified in the following manner by Bharadvāja—

प्राणा गया इति प्रोक्तास्त्रायते तानथापि वा।
गायत्रीति भवेन्नाम केवलं त्रायतीति वा।।[9]

Vyāsa explains—

गायत्री प्रोच्यते तस्मात् गायन्तं त्रायते यतः।[10]

The great *mantra* Gāyatrī is also famous by the appellation of Sāvitrī as it expresses the lord Savitṛ who is the progenitor of the world. The name Sāvitrī signifies the generating potential as clarified by Bhāradvāja—

सवितृप्रकाशकरणात् सावित्र्यभिधा भवेत्।
जगतः प्रसवित्रीति हेतुनानेन वापि च।।[11]

Gāyatrī is also famous in the name of Sarasvatī as it remains on the tongue of the invoker as has been put by Bharadvāja —

व्यानशे प्राणिजिह्वासु सदा वाग्रसवर्तनात्।
सरस्वतीति नाम्ना च समाख्याता महर्षिभिः।।[12]

In fact, the attribution of the three names is due to the timing of meditation of Gāyatrī. It is called Gāyatrī if it is meditated in the morning and is called Sāvitrī when meditated in the midday. The same of meditated in the evening is called Sarasvatī. Yājñavalkya says —

गायत्री नाम पूर्वाह्णे सावित्री मध्यमे दिने।
सरस्वती च सायाह्णे सैव सन्ध्या त्रिषु स्मृता।।[13]

Gāyatrī is also famous in the name of Sandhyā as it is invoked during the meeting moments of two phases of time like dawn, twilight, midday and midnight. Says Bharadvāja —

तस्मादियं सदोपास्या निशादिवसयोर्द्विजैः।

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गायत्री सन्धिवेलायां सैव सन्ध्येति कीर्तिता।।

And again —

सा सन्ध्या सैव गायत्री द्विधाभूता व्यवस्थिता।[14]

Glory of Gāyatrī

From the Vedic expositions to the contemporary spiritual literature, from the savant anchrite to the arcadian commonalty, the grandeur of Gāyatrī has been acclaimed.

Manu accolades Gāyatrī as the face of Brahmā —

ओंकारपूर्विकास्तिस्त्रो महाव्याहृतयस्तथा।
त्रिपदा चैव गायत्री विज्ञेयं ब्रह्मणो मुखम्।।[15]

Gāyatrī, according to Manu is the essence of the whole of Veda as the creator milked the three lines of Gāyatri *mantra* from the three Vedas respectively[16]. Yājñavalkya says that the Gāyatrī along with the syllable '*om*' came out of the mouth of Brahmā much before the creation[17]. Parāśara holds that Gāyatrī is the essence of the flower and butter is the essence of milk[18]. (The Kūrma Purāṇa says that the weight of Gāyatrī is equal to all the Vedas along with the Vedāṅgas put together). Gāyatrī is paid obeisance as the mother of the Vedas[19].

A Brahmin is closely associated with Gāyatrī. As soon as the young celibate is initiated, Gāyatrī becomes his mother and the preceptor becomes his father —

तत्र यद् ब्रह्मजन्मास्य मौञ्जीबन्धनचिह्नितम्।
तत्रास्य माता सावित्री पिता त्वाचार्य उच्यते।।[20]

A brahmin who is well-versed in all the Vedas but does not repeat or meditate on Gāyatrī is worse than a *Śūdra*. On the other hand a Brahmin who performs only the *japa* of Gāyatrī but may not acquire any other knowledge should be duly respected.[21]

Gāyatrī is matchless in destroying sins and hence is called 'पापनाशिनी'. It liberates the devotees even from the greatest sins or of the *Mahāpātakas*. The Mahānārāyaṇa Upaniṣad holds that the reciter of Gāyatrī is liberated of the sins in the very day he commits them —

यदह्नात् कुरुते पापं तदह्नात् प्रतिमुच्यते।
यद्रात्रियात् कुरुते पापं तद्रात्रियात् प्रमुच्यते।।[22]

The Gāyatrī Tantra is of the view that Gāyatrī not only liberates one

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from sins but it makes him attain *svarga* and even *Mokṣa*[23]. A man attains all the four Puruṣārthās by the *japa* of Gāyatrī. Gāyatrī, according to the Athārvaveda grants longevity, spiritual energy, animal, wealth, fame and spiritual splendour[24]. The Gāyatrī Pañchāṅga holds that Gāyatrī can give everything. It grants salvations to the seaker of salvation, prosperity to the seeker of prosperity, victory to the victory– seeker and diseaselessness to the seeker of health[25]. Great kings of the solar and lunar dynasty used to recite Gāyatrī *japa* says the Mahābhārata[26]. The Devī Bhāgavata reaches the climax of acclaimation by holding that Gāyatrī is performed even by the great gods like Brahmā —

सर्ववेदसारभूता गायत्र्यास्तु समर्चना।
ब्रह्मादयोऽपि सन्ध्यायां तां ध्यायन्ति जपन्ति च।।[27]

A Deeper Analysis of the *Mantra*

The summation of the high accolodes heaped on the single *mantra* Gāyatrī fills with the fervid avidity to delve deeper to know the essence of the *mantra* which has invited such high acclaimations.

Experts of *mantra* Science view that whenever any letter is uttered, it activates certain parts of the body and generates certain results. Yogins recognise that specific energies lie hidden in specific parts of the body in the visible or invisible centres. Utterance of specific sounds have specific impact on the specific centres and the energy latent there is stimulated. Deep study reveals that twenty four letters of the Gāyatrī activate them. Thus, twenty four letters of Gāyatrī *mantra* which are divine and are presided over by various gods fill the votary with spiritual energy. A detailed description of the letters with the centres and the powers attained is as follows:

	Letters		*Energy centres*		*Power attained*
1.	Tat	—	Tāpini granthi	—	Success
2.	Sa	—	Saphalta ganthi	—	Bravery
3.	Vi	—	Viśvagranthi	—	Maintenance
4.	Tur	—	Tuṣṭi granthi	—	Well being
5.	Va	—	Varda granthi	—	Yoga
6.	Re	—	Revati granthi	—	Love
7.	Ṇi	—	Sūkṣna granthi	—	wealth
8.	Yam	—	Jñāna granthi	—	brilliance
9.	Bhar	—	Bharga granthi	—	defence
10.	Go	—	Gomatī granthi	—	intellect

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11.	De	—	Devikā granthi	—	Supprssion
12.	Va	—	Varahī granthi	—	devotion
13.	Sya	—	Siṁhanī granthi	—	*dharma*
14.	Dhī	—	Dhyāna granthi	—	Prāṇa
15.	Ma	—	Maryādā granthi	—	Self-restraint
16.	Hi	—	Sphuṭa granthi	—	Penance (*tapas*)
17.	Dhi	—	Medhā granthi	—	far-sightedness
18.	Yo	—	Yogamāyā granthi	—	Jāgṛti
19.	Yo	—	Yoginī granthi	—	Production
20.	Naḥ	—	Dhāriṇī granthi	—	*sarasatā*
21.	Pra	—	Prabhava granthi	—	ideal
22.	Co	—	Usnā granthi	—	courage
23.	Da	—	Dṛśya granthi	—	wisdom
24.	Yāt	—	Nirañjana granthi	—	*sevā*

Twenty four letters are provided over by twenty four deities, holds Yājñavalkya —

Letters		*Presiding deities*
1. Tat	—	Agni
2. Sa	—	Vāyu
3. Vi	—	Sūrya
4. Tur	—	Vidyut
5. Va	—	Yama
6. Re	—	Varuṇa
7. Ṇi	—	Bṛhaspati
8. Yam	—	Parjanya
9. Bhar	—	Indra
10. Go	—	Gandharva
11. De	—	Pūṣān
12. Va	—	Mitrāvaruṇā
13. Sya	—	Tvaṣṭā
14. Dhī	—	Vaśu
15. Ma	—	Marut
16. Hi	—	Soma

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17. Dhi	—	Aṅgiras
18. Yo	—	Viśvedevāḥ
19. Yo	—	Aśvini Kumāra
20. Naḥ	—	Prajāpati
21. Pra	—	All the twenty gods named
22. Co	—	Rudra
23. Da	—	Brahmā
24. Yat	—	Viṣṇu.[28]

Who is the God of Light

Gāyatrī as stated earlier is an invocation of Savitṛ, the god of light. Savitṛ being an epithet of the sun and there being reference to the 'Bharga' or the luminosity of the god, it is widely believed and accepted that the Gāyatrī *mantra* is an invacation of the sun god.

But a deeper analysis unfolds that the god of light invoked in the lines of Gāyatrī is not the Sun that meets the eyes but it is the Sun of the Suns, the light of lights. It is the only luminary from which all other sources of light borrow their glows. Says the *Upaniṣad* —

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति।[29]

Thus, in fact there is only one veritable light that is Brahman. All other lights are but humble borrowers of the same. Therefore, it is apt to accept that Gāyatrī, the Prayer for light is meant for the original source of illumination, not for the one whom the luminosity is developed upon. Thus, it is a prayer to the Brahman, the lighter of lights.

Secondly, the word Savitṛ means the god who generates and activates, Says Yājñavalkya —

सविता सर्वभूतानां सर्वभावान् प्रसूयते।
सवनात् प्रेरणाच्चैव सविता तेन चोच्यते।।[30]

A deep analysis here also unfolds that Brahman is the only generator and the only activator. The whole universe, holds the Upanisad energies from the Brahman —

यथोर्णनाभिः सृजते गृह्यते च
यथा पृथिव्यामोषधयः सम्भवन्ति।
यथा सतः पुरुषात् केशलोमानि
तथाक्षरात् सम्भवतीह विश्वम्।।[31]

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Which was one Brahman according to the *Upaniṣad* became many and hence proceeded the creation—

तदैक्षत बहु स्यां प्रजायेयैति।[32]

and also—

एकं रूपं बहुधा यः करोति।[33]

and also—

यतो वा इमानि भूतानि जायन्ते।[34]

Thus, it is Brahman from which everything emanates. It is the only creator, only generator, the only progenitor.

Again, as for the second meaning of the word Savitṛ i.e., the actuater, it is Brahman who is the only master to put everything to work. Says the Upaniṣad —

यदिदं किं च जगत् सर्वं प्राणमेजति निःसृतम्।
महद् भयं वज्रमुद्यतम् य एतद् विदुरमृतास्ते भवन्ति।।[35]

Also the Upaniṣad says—

भयादस्मादग्निस्तपति भयात्तपति सूर्यः।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः।।[36]

Thus, Brahman being the only light the only progenitor and the only actuater, the prayer to the god Savitṛ for enlightenment is certainly meant for It. Rightly Vyāsa says —

न भिन्नां प्रतिपद्येत गायत्रीं ब्रह्मणा सह।
सोऽहमस्मीत्युपासीत विधिना येन केनचित्।।[37]

Swami Śivānanda also confirms that Gāyatrī is prayed for the Para Brahman. He says —

"Some think that Gāyatrī is presided over by the Sun. In fact, even this idea is to be modified a little. The Sun that it speaks of is not this Sun that is shining before our physical eyes but that 'Tat Savitṛ' or that sun, the great Sun, which this Sun or moon does not illumine, and that is the Impersonal Absolute Brahman".[38]

Practice of Gāyatrī

Gāyatrī is the repository of peace and tranquility. It is the ballast of life for the seeker of apex joy and happiness. Inclusion of Gāyatrī Sādhanā in daily life alleviates the bitterness of worldly existence and elevates one to a higher amplitude. The Mahābhārata states that great warriors like

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Yudhiṣṭhira etc. never skipped the performance of Gāyatrī ever during the war.

Gāyatrī is practised mainly through *japa* or repetition. Gāyatrī Dhyāna Gāyatrī Prāṇāyāma, Gāyatrī Anuṣṭhāna and Gāyatrī Puraścaraṇa are so as to say different modes of Gāyatrī *japa*.

Gāyatrī Japa

Japa of Gāyatrī is one of the most powerful spiritual practices. Whoever one's Īṣṭa Devatā, may be, regular *Japa* of Gāyatrī is highly conducive to the spiritual life of the aspirant and thereby everything auspicious and benevolent is bestowed upon him.

The ideal time for Gāyatrī *japa* is early morning even when it is dark and in the evening even when it is lighted. Says Bharadvāja —

प्रातः सतारकां संध्यां सायं संध्यां सभास्कराम्।
स्नानकर्माणि तन्मध्याप्तम् उपासीत यथाविधिः।।[39]

Repetition of Gāyatrī *mantra* is very beneficial while practising Prāṇāyāma. The *mantra* used for Prāṇāyāma has four elements – The *om*, seven *vyāhṛtis*, Gāyatrī and Gāyatrī Śiras. These four make up the whole unit. The composite formula is like the following —

ओं भूः ओं भुवः ओं सुवः ओं महः ओं जनः ओं तपः,
ओं सत्यम्। ओं तत् सवितुर्वरिण्यम्। भर्गो देवस्य धीमहि।
धियो यो नः प्रचोदयात्। ओम् आपो
ज्योती रसोऽमृत ब्रह्म भूर्भुवः सुवरोम्।।

The *mantra* according to Manu should be mentally repeated thrice during the retention of breath.

The seven *Vyāhṛtis* denote the seven worlds created by the great creator Brahmā. The first three *Vyāhṛtis* are called Mahāvyāhṛtis. Praṇava or the Oṁ being added to each of the *Vyāhṛtis* stand for the supreme independently. The Gāyatrī *mantra* in the middle prefixed by the Om denotes that Gāyatrī stands for the Supreme. It is followed by the Gāyatrī Śiras. During the retention of breath the practitioner establishes communion with the Supreme by concentrating on the whole composite *mantra*.

Anuṣṭhāna

Practice of religious austerity to obtain certain objects is Anuṣṭhāna. Anuṣṭhāna can be practised for a day, a week, a fortnight or a specific period. Anuṣṭhānas are rigorous mental discipline. Usually 1,25,000 *mantras* are repeated in one Gāyatrī Anuṣṭhāna, says Pandit Sri Ram Sarma Acharya. According to him, "by Anuṣṭhāna one gets inexhaustible source of energy"[40].

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Gāyatrī Puraścaraṇa

To repeat a fixed number of *japas* with the observance of certain rules and regulations in order to obtain certain specific substantial benefit of the *mantra* is called Puraścaraṇa. Gāyatrī Puraścaraṇa is observed with the strict rules of deitary and other auxiliary disciplines.

Gāyatrī Dhyāna

The result of the Gāyatrī *japa* becomes immense if associated with Dhyāna. One should sit in a secluded place on a blanket with his face to the east or north and his backbone straight. He should imagine while performing the *japa*, a small round of mass light. Any image of Brahman or the personified image of Gāyatrī may be imagined at the centre of the mass of light. Gāyatrī dhyāna creates tremendous concentration and fills the *sādhaka* with energy and tranquillity.

Gāyatrī *Sādhanā* is so great, so powerful, so beneficial that the same has been laid down as a compulsory daily religious duty of every traditional Hindu. He may be worshipping any Kuladevatā or meditation on any Īṣṭa devatā but repetition of Gāyatrī is enjoined upon every Hindu. Swami Śivānanda says. "The *Tejas* of Brahmachārī lies in his Gāyatrī *japa*. The support and prosperity of the *gṛhastha* is again the Gāyatrī. The strength and solace of Vānaprastha is again the Gāyatrī"[41].

Gāyatrī *sādhana* is not limited to any caste or any religion. It is misleading to say that the treasure of Gāyatrī is meant only for the orthodex Brahmin. People from every caste can resort to Gāyatrī *sādhanā*. Likewise, the ground repository of wonderous potency of Gāyatrī is open to persons belonging to other faiths and religions also. Mother Gāyatrī, never discriminates among her children. Swami Śivānanda says, "Even if you are of a different religion or caste you can also take to Gāyatrī *sādhanā*, if you are really sincere, earnest and faithful"[42].

Thus, Gāyatrī is the potent veritable light to enlighten the benighted world. It is the light that can remove the pitch darkness of human evils encircling the whole human civilization. May the rays of luminosity flowing from the grand perennial source of Gāyatrī illumine every heart. May the 'prayer for light' be the earnest prayer of every human being. May there be light everywhere.

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13. *Ibid.*, p. 43.
14. *Ibid.*, p. 42
15. *Manu.* S. II 82.
16. *Ibid.*, 2.77.
17. *G.A.S.*, p. 42.
18. *S.S.G.*, p. 46.
19. *Av.* XIX. 17.1
20. *Manu. S.* II. 170.
21. *Ibid. S.* II.178.
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23. *G.A.S.*, p. 45.
24. *Av.*19.17.1
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26. *Ibid.*, p. 49.
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29. *Kath. Up.* II 2.15.
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31. *Muṇḍ. Up.* 1.1.7.
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6

MANTRA IN SOCIAL FLUX

Alka B. Bakre

Mantra or prayer has been a significant factor of ritual or worship in India. For India, *mantras* are real, palpable mental artifacts to be revered and mastered[1]. The term *mantra* is to be derived from the root *man*, meaning, 'to think'[2]. It is understood as a vehicle of thought and eventually a sacred utterance. The Veda-s used this term in the sense of the seer's creative thought, incantation or sacrificial formula. The term *mantra* also stands for a collection of letters leading to the accomplishment of desirable things and warding off of undesirable things. From a material point of view, a *mantra* was a means with which a group of three (*trivarga*) *viz. dharma, artha* and *kāma* were to be pursued. From a spiritual point of view, it was considered to be an instrument in enabling the aspirant to have the knowledge of the Highest Reality.

Mantras are found in various Sanskrit religious texts, right from the age of the *Rv.* to that of the Purāṇas. An in-depth study of these *mantras* indicates that the changes in society brought about changes in the norms and values, which in their own turn were also discernible in the changing nature and contents of the *mantras*. This article aims at studying them in their relation to historical and social change.

From the historical point of view, the present phenomena are shaped by bygone incidents and social circumstances. At the same time, they are also seen to be influencing the phenomena and events that would take place in future. *Mantras* were a constituent part of Indian culture in general and Indian religion in particular. A study of *mantras* from historical perspective aims at knowing how the time factor brings about changes in the beliefs, values, customs or traditions which can furthur lead to social change. From sociological point of view, social environment produces religious ideas[3]. Sociological analysis of the concept of *mantras* would show how like any other social phenomenon, the nature and contents of *mantras* could be studied in the light of the concept of social change.

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The *mantras* and Brāhmaṇa-s together constituted the Veda-s[4]. A *mantra* conveys a thought, an inspired speech or the sacred text, whereas, a Brāhmaṇa imparts valuable guidance regarding the performance of ritualistic activities through interpretative passages. They can be said to be evolving out of each other (*Rv.* VIII. 69.1, *Ibid.*, IV. 20.10) like the seed (*bīja*) and the sprout (*aṅkura*). The *mantras* were considered to be more authoritative than the Brāhmaṇa-s which were comments upon *mantras* and collections of a floating mass of opinions and discourses on the Śrauta ritual, which is their one and only theme[5]. Even though they differed from each other, the mutual relationship between them has always been vital and inextricable.

Saṁhitā-s and Śrautasūtra-s

Different Saṁhitā-s contain *mantras* in different forms. Thus, in the Ṛgveda, they appear as prayers (*ṛcs*), in the Sāmaveda as chants or melodies (*sāmans*), in the Yajurveda as sacrificial formulas (*yajūṁṣi*), whereas, the *mantras* in the *Av.* are magic formulas. At a later stage, the Vedic *mantras* employed for ritual purposes were instrumental in their accomplishment. Mīmāṁsā or ritual literature shows a clear-cut distinction between *mantras* and injunctions (*vidhis*), which prompt rituals.

The Vedic seers were believed to have visualised *mantras*. Hence, they were known as *mantradraṣṭṛ-s*. The *Rv.* reflects the co-existence of *mantras* and rituals. It shows that the fruitfulness of sacrifice was dependent upon the *mantras* which:

(i) Were believed to be invoking and inviting various deities and bringing them to sacrificial places.

(ii) Were composed to shower encomiums on various deities and,

(iii) Expressed various desires of the invokers or sacrificers.

The *Rv.* speaks of a *mantra* recited in honour of Agni[6], where the word *mantra* is paraphrased by Sāyaṇa as a means of thinking, a prayer in the form of praise. However, elsewhere, Sāyaṇa has explained the same word as unfailing thought (*satyaḥ mantraḥ*)[7]. The *Rv.* describes *mantras*, as specially empowered to support the heaven and the earth (*Rv.* I.67.3). The Ṛgvedic *mantras* aimed to pleasing and propitiating various deities of the Ṛgvedic pantheon in order to have some concrete benefits in return such as wealth or prosperity (*Rv.* I.79.5, 8, 11, *Ibid.*, I. 114.6, V. 24.2, V 33.5, IX, 57.4), food (*Ibid.* V. 33.5, X.26.9), heroic sons (*Ibid.*, I. 36.6), human welfare (*Ibid.*, I.1.9), heavenly pleasure (*Ibid.*,II.33.5), long span of life (*Ibid.*,V.57.8), happiness in general (*Ibid.*, V. 57.8), and even accomplishment of sacrificial activities. Thus, stressing the significance of sacrifices and sacrificers, the *Rv.* states

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that the cows of sacrificers yield plenty of milk and streams of *ghee* indicative of prosperity flow (*Ibid.*, I.125.4). It regarded *yajñapūjā* to be the principal *dharma* (*Ibid.*, I.164.50). It reflected a belief system according to which certain *mantras* could cure diseases (*Ibid.*, VII. 50.4, X. 97), or even protect a fetus (*Ibid.*, V. 78, V. 162). The *Sām. V.* being a collection of all except 75 *ṛcs* to be put to tunes which are considered to be the *yonins* on which the *Sāmans* were based. Consequently, the *mantra-s* therein expressed the same ideas (*Sv.* 1.1.1.5, 2.2.4.10, II.5.1.4.8). The *Yv.* contains a considerable number of the Ṛgvedic verses adapted to sacrificial purpose. They reflect a fourfold division of society with the demarcated fields of activities (*Yv.* 30.5). They show that people in these days considered sacrifice to be an end in itself and subordinated even gods to the institution of sacrifice. This is evident through statements such as 'Pūṣan established sacrifice. Therefore, he prospered. Tvaṣṭṛ established it and he prospered' (*Tait. S.* I.5.1).

Some of the *mantras* in the *Av.* reflect the importance of sacrifice and that of the priestly class (*Av.* I.4.2, VII.98.). Very many *mantras* of the *Av.* breath in a different spirit altogether. They reflect excessive interests of common people to have material gain which resulted into a lack of the sense of discrimination on their part between good and bad, fair and foul, ethical and unethical means. They reflect the leaning of people towards evil inclinations such as jealousy, hatred, tendency to resort to destructive means with a view to fulfill one's own selfish desire. For the same reason, the attempts to win over the heart of one's own beloved (*strīvaśīkaraṇa*) (*Ibid.*, III.25.4, 6) or those of making one's own husband who is under the sway of one's own co-wife cherished values like *ṛta, satya*, sinlessness and the like. True to its title, 'Atharvāṅgirasaḥ', the *Av.* reflects even the Angiras aspect.

Sacrificial Texts

The sacrificial texts prescribed the use of the Vedic *mantras* to be recited while performing all sorts of rituals. Twisting the original meaning of the Vedic *mantras*, they attempted ritualistic interpretation of the same in a farfetched manner, even though the original *mantras* had nothing to do with the rituals (*Ait. Br.* I.4.9, *Gopatha Br.* II.2.6).

At times, the sacrificial texts reflect a tendency of explaining the propriety of certain details regarding the *mantras* in a farfetched manner. Thus, the *Ait.Br.* instructs a sacrificer to recite a group of eight *mantras*. As per this instruction, the first and the last, *viz.*, the eight *mantras* are to be repeated thrice. That means, in all, twelve *mantras* are to be recited. Here, the text has explained this portion as – 'There are twelve months of the year. The year is Prajāpati. One who knows this attains the desired fruit through Prajāpati' (*Ait.Br.* III.2).

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The *mantras* expressing the sense of the concerned act were believed to be leading to harmony between speech and the act and make the ritual perfect and successful[8]. According to Pūrvamīmāṁsā, the *mantra* and the ritual were equally important for the successful completion of the sacrifice. Hence, this system considered the letters and the words for *mantras* to be eternal[9].

The *mantras* and the Brāhmaṇa portions of the sacrificial texts are complementary to each other. The contents of Brāhmaṇa portions of the sacrificial texts also hint at the changing value and belief systems. They attached immense importance to rigid and complex ritualistic activities and valued the act of paying sacrificial fee (*Ait. Br.* VII. 35).They regarded *dakṣiṇādāna* to be an essential and obligatory ritual (*Ait. Br.* VI. 35), and popularised the belief that the payment of *dakṣiṇā* would take the sacrifier to the gods (*Śat. Br.* VII. 3.4.6, *Gopatha Br.* II. 3.17). They prohibited the persons performing sacrifices from speaking to Śūdra-s (*Śat. Br.* III. 1.1.10) and thus, indicated the existence of hierarchically graded society and the lowest status of the Śūdra-s.

At times, the sacrificial texts have enjoined actions, which were to be performed without being accompanied with the recitation of *mantras* (*Śat. Br.* II. 4.3. 1-14, *Kāt. Śr. S.* 4.6, *Tait.S.* 5.7.2; 4ff, *Tāṇḍ. Br.* II.4.8.7, *Kāt.Śr.S.* 2.4.6). Although these texts have not mentioned any specific reason for doing so, the probable explanations given by Gonda J.[10] for the non-recitation of the *mantras* indicate that :

(i) *Mantras* were believed to be endowed with a kind of awakening-power. If the power was not required, *mantras* were not recited.

(ii) If actions were to be performed for men (not for gods), *mantra*-recitation was not obligatory.

(iii) At times, this was so due to a practical difficulty of a lack of suitable *mantras*.

Sūtra Literature

Kāt. Śr. S. (I.2.2) laid down three constituents of the Vedic sacrifice:

(i) *Dravya*—the material to be offered.

(ii) *Devatā*—The deity upon whom the offerings is bestowed and,

(iii) *Vidhi*— ritual accompanying with the recitation of an appropriate chant or prayer (*mantra*).

The offerings bestowed at the time of ritual were believed to be strengthening gods. The recitation of *mantras* was for praising them, cheering them up and encouraging them. The appropriate *mantras* were believed to

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be as powerful as the ritual itself. It could make the ritual perfect. As stated in the *Śat.Br.*, a *mantra* was considered to be a potent form of speech[11] and an integral part of sacrifice[12].

Kalpasūtra-s

The tendency to employ the Vedic *mantras* at the perfomance of all sorts of rituals was not necessarily related reached its climax in the age of the Kalpasūtras. A large number of rituals prescribed in the Kalpasūtras have nothing to do with the Vedic *mantras*.[13] They mark a later development.

Gṛhyasūtra-s

As a general rule, rituals have to be accompained with suitable *mantras*. Likewise, the gṛhyasutras prescribed a recitation of the Ṛgveda *mantras* (*e.g. Ṛv.* IV. 39.9) while performing a ritual of eating curds at the *upanayana, upākarman* and wedding rites. However, in the case of girls and Śūdra women, no *mantra* was to be recited (*Āśva. Gr. S.* I.15.11-12, I.16.5-6; *Par.Gr.S.* I.18.1-6; *Gobh. Gr.S.* I.4.11; *Man. Gr.S.* II.16.6) when a man of a higher *varṇa* marries a girl of lower *varṇa* (*Āśv. Gr. S.* I., *Gobhila Gr. S.* II.9.21-22) or while performing the rite of giving food (*annaprāśana*) to a female child for the first time. However, in the case of a boy, recitation of *mantras* was a must (*Āśv Gr. S.* I.17.18; *Gobhila Gr. S.* II.9.22).

Upaniṣadic Mantras

The Upaniṣad-s fall under two categories, the Vedic or the older ones and the non-Vedic or the later ones. The older stress the most fundamental doctrine of monism, *i.e.*, the universe is Brahman and Brahman is Ātman. According to them, the doctrine of complete identity between the Individual Self and the Supreme Reality would lead to deliverance and Eternal Bliss. Knowing that it would be difficult to concentrate on abstract, impersonal Brahman, the composers of later Upaniṣads laid down various *mantras* dealing with the personified aspect of the Supreme Reality. At times, they replaced abstact Brahman with the concept of Trinity of Brahmā, Viṣṇu and Śiva, who were considered to be responsible for creation, preservation and dissolution of the world. They replaced *nirguṇopāsanā* with *saguṇopāsanā*. Consequently, the simplest *mantra 'Oṁ Nārāyaṇāya'* or *'Oṁ'* (*S.R.P.T. Up.* 3.2.)attained paramount importance. These Upaniṣads considered *'Oṁ'* to be the same as Bramhan and stressed that the repetition of this *mantra* would enable one to free oneself from the cycle of births and deaths (*Āt.Pr.Up. 1*). According to them, the *mantra 'namo namaḥ'* would lead to immortality (*Nār.T.Up.* 4). *Tr. Br. Up.* 3.59.63 considers the *mṛtyupāśa, dvaitaduḥkha*, all sorts of lamentations, sufferings, desires and anger. (*M.N.Up.* 15.2) and *Sūr.*

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Up. emphasise the importance of Gāyatrī *mantra*. *Par.Up.* 11. has classified *mantras* into three categories *viz. vācika* or *mantras* to be recited loudly, *upāṁśu* or *mantras* to be recited softly, and *mānas* or *mantras* to be just thought of.

Purāṇic *Mantra-s*

The Gāyatrī *mantra* (*Ṛv.* III.62.10) was an important Ṛgvedic *mantra*. The Purāṇa-s retained its importance. They recommeded the recitation of this *mantra* for the practice of *prāṇayāma* or regulated breathing and assured the fulfillment of one's own desires thereby (*Agni P.* 259.2). Like sacrificial texts, the Purāṇa-s also stressed the importance of the Vedic *mantras* with an assurance that they would confer the pleasure of material gains. Thus, they stated that the recitation of the Ṛgvedic *mantra* '*acchā vada*' would lead to rainfall (*Ṛv.* Khilla V. 87). The recitation of '*kadarmeṇa*', would lead one to have progeny (*Ibid.*, 259.53, 54). The recitation of the hymn '*svasti na Indra*' (*Ṛv.* I.89.6) was believed to be enabling one to surmount all difficulties and that of the hymn '*Iha gāvaḥ prajāyadhvan*' (*Av.* XX. 127.12) was believed to be increasing strength of one who recites it. (*Ibid.*, 261.32).

In their attempt to simplify and popularise Brahmanism, the Purāṇa-s replaced *jñānakāṇḍa* with polytheism, impersonal (*amūrta*) with personal (*mūrta*) and recommended the worship of many gods and goddesses. Incorporation of several *mantras* in honour of gods like Gaṇeśa or Kṛṣṇa (*Nār.P.* Chapters 68, 80, 84) was the natural outcome of this effort. The attempt to simplify religious norms is distinctly discernible in the assurance that the recitation of *mantras* like 'Kṛṣṇāya Svāhā', or 'Haraye svāhā' would protect different parts of body (*Brahmāṇḍa P.* 33.7-8) or those like '*Gopīvallabhāya svāhā*' would bestow worldly pleasures as also salvation (*Ibid.*,3). Grading different *mantras*, Lalitāmāhatmya of the *Brahmāṇḍa P.* stated that the Vedic *mantras* are excellent. Those in honour of Viṣṇu excel all others. Those in honour of Durgā are superior to others. Those in honour of the sun are far more superior to the previous ones (*Ibid.*, 38.3ff). This Purāṇa considered the *mantras* handed down by sacred tradition (*amnāya*) to be the best (*Ibid.*, 7).

In their attempt at the simplification of religious norms, at times the Purāṇa-s seen to be recommending just the repetition of the syllable Oṁ which would free oneself-from all sins. At the same time, they expect people to remain in waist-deep water while doing so (*Agni P.* 257.6). The Purāṇa-s emphasised the importance of *mantras* taught by the preceptor (*guru*) and stated that *mantra* heard accidentally, or obtained by force would not bear any fruit (*Ibid.*, 293.20-21). The Purāṇas have laid down a variety of *mantras* to serve different purposes. Thus, they contained *mantras* like '*hrīṁ, phem, phat*' for gaining strength (*Ibid.*, 3.15.7-8), or those like '*Oṁ hrīṁ*', for

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destroying evil planets and serpents (*Gar. P.* I. 20.5) or remedial *mantras* to be recited to remove poison by cauterizing the snake-bitten part of the body with a burning red lotus (*Agni P.* 297.3-4).

Interestingly, the Purāṇas have classified *mantras* into three categories— (i) masculine (ii) feminine and (iii) neuter and stated that the feminine ones would cure diseases and the neuter ones would free oneself from other troubles (*Agni P.* 293.3-5). Eulogising *mantras* and those who recite them to the skies, the Purāṇa-s stated that a perfect recitation and practice of *mantras* would enable one to secure the desired fruit. Glorifying the act of recitation in a perfect manner, they declared that a person doing so is Śiva himself (*Agni P.* 293.18ff).

Religious works and society are seen to be acting and reacting with each other. The *mantras* in various Sanskrit religious texts do bear out a testimony to this observation. Changing values and beliefs in ancient India brought about changes in religious norms. Consequently, the nature, form and contents of *mantras* underwent changes. The Ṛgvedic *mantras* were in the form of prayers addressed to various divinities with a view to appease and propitiate them and receive benefits from them. Those in the *Yv.*, Brāhmaṇa-s and Śrautasūtras formed the vital part of ritualistic (*karmakāṇḍātmaka*) portion which was believed to be instrumental in accomplishing them. *Mantras* in the earlier or Vedic Upaniṣads decreased the importance of *karmakāṇḍa* and enhanced that of *jñānakāṇḍa*. They replaced ritualism with spiritualism and served as a means to reach the Highest Reality. Knowing the difficulties of common people in comprehending the abstract Highest Reality which is beyond the reach of sense-organs, the later or non-Vedic Upaniṣads laid down simple *mantras* in honour of various gods and goddesses with which the aspirants were believed to be uniting with the Ultimate Reality.

In their attempt to transform religion into a mass religion and meeting the needs of changing society, the authours of the Purāṇas tried to bring *mantras* within the reach of common people.

The deteriorating status of women and that of certain sections of society had its impact upon the content of certain *mantras*.

In conclusion it can be stated that :

1. The change in the nature, form and contents of *mantras* was a product of an interaction of some antecedent forces.
2. *Mantras* formed an integral part of *dharma*, which was considered to be the prime goal of human life. The change in the nature, form and contents of *mantras* served an important function in ancient India.

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7

ṚGVEDIC CONCEPT OF AGNI

P. Syamala Devi

Our knowledge of Vedic culture is in the first place derived from the four Vedas *viz.* Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda. Vedic Āryans worshipped fire called Agni and adopted the cult of soma sacred plant.

Agni stands next to Indra in importance in the Vedas, because Agni was indispensable for *yāgas*. Etymologically speaking, the term Agni is attributed to different roots and has different connotations. The name of Agni (Lat.- gni-s) is Indo-European and may originally have meant 'agile' as derived from the root 'ag' to drive (Lat.- ago)[1]. He who is first is Agni (*Agram*) – infront or first[2]. (स यदस्य सर्वस्याग्रमसृजत तस्मादग्रिरग्निर्ह वैनमग्निरित्याचक्षते परोक्षं परोक्षकामा हि देवाः।) Agni is regarded as the first created or the first of Gods. He is the first child of Prajāpati (*Tāṇḍ. Br.* 2.1.6.4) — प्रजापतिदेवताः सृजमानोऽग्निमेव देवतानां प्रथममसृजत; one who goes in front of the day (*Ṛv.* V. 80.2) – अग्निर्वा प्रथमा विश्वज्योतिः (*Śat.Br.* 7.4.2.25). Agni is the messenger and mediator between the earth and Heaven. He is the protector of the earth and the ruler over both the earth and Heaven. The derivations show that Agni is the most brilliant or powerful master. It is the source of life, physical and spiritual. He enlightens and gives knowledge. Above all he gives the power of discrimination because he is the greatest purifier.

Agni is celebrated in at least 200 hymns of the Ṛgveda. According to Ṛgveda the birth of Agni is different. Born of clouds Agni reaches the earth as lightening. Then Agni forsakes its form and becomes invisible. It was Mātariśvā who gave form to Agni and gave him to the Bhṛgu family. From that day onwards it became possible to produce fire and the Ṛgveda describes how Agni is produced by sages by the use of Araṇī sticks. The main job of Agni is to receive the oblations from Devas when they conduct *Yāgas*.

Agni is the life energy responsible for the dynamics of nature. Agni is one of the five traditional elements [Earth, Water, Fire, Air and Void (*Ākāśa*)]

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Agni has the dual personality as God and as Agni as the fire, the most important element in the daily life of man. Fire has always been one of man's essential tools. Thousands of years ago Primitive man, might have tried to produce heat by lighting grass ferment or the techniques used would depend on the local climate. Man could ignite dry twings and by striking some stones against one another. The most widespread archaeological method is the friction method of producing fire.[3]

The Ṛgveda describes several forms of birth of Agni. Agni is generated by attribution which is artificially produced by the friction of two pieces of a particular speices of wood.[4] This Agni is first placed to the east in the form of Āhavaniya fire and then to the west in the form of Gārhapatya.[5] He is called the son of strength. He is the offspring of the Heaven and Earth.[6] [*Ṛv.* 59.4] द्विजन्मन् द्विमातृ etc. द्विजन्मानं रयिमिव प्रशस्तम् (अभि द्विजन्मा त्रिवृदन्नमृज्येत). Day is also said to be the mother of Agni. Agni has three birth places. In the sky he glows as the fire of the sun. On the earth he is brought forth by mortals out of two pieces of tenderwood and lastly as the lightning he is born in the water. (*i.e.* in the ocean, in the Heaven and in the firmanent). Thus, the Ṛgveda describes many forms and several subsisting places of Agni like water, trees, heaven, earth etc.

Agni is to be identified with the sun; for the conception of the sun as a form of Agni is an undoubted Vedic belief. Thus, Agni is the light of the heaven in the bright sky, waking at dawn, the head of heaven. Sometimes, however, it is difficult to decide whether lightning or the sun is intended. The solar aspect of Agni's nature is not often mentioned, the sun being a phenomenon to be generally conceived as a form of fire. Agni is usually thought of in his terrestrial form, being compared rather than identified with the sun.

Agni's priesthood is the most salient feature of his character. He is in fact the great priest. He is a great benefactor of this worshippers. He comes to be celebrated as the divine counterpart of the earthly priesthood. So, he is a *purohita*, a *hotṛ*, Adhvaryu.[7] He is a seer as well as a preist. He is considered as the soul of All. अग्निरस्मि जन्मना जातवेदा, घृतं मे चक्षुरमृतं म आसन्। अर्कस्त्रिधातु रजसे विमानोऽजस्रे धर्म हविरस्मि नाम। Vaiśvānara is another important form, means who or what belongs to or is beneficial to all (*viśva*) men (*naraḥ*).[8] He is a divine monarch, strong as Indra. There are several epithets of celestial fire which like 'Apāṁ napāt' have become separate names.

Apāṁ napāt is ocean fire or submarine fire. This is situated in the ocean. He is the grandson of the waters. Ṛgveda contains the Āprīsūktas or propitiatory hymns. These hymns consist of invocations to a series of defined objects or a variety of divinities and are said to be introductory to the animal

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sacrifice. All the defined objects addressed in those hymns are said to be the forms of Agni. These hymns include twelve forms of Agni. They are *samiddhā* or *indhma, Tanūnapat, Nārāśaṅsa, Ila, Barhis, Dvāradevatās, Uṣāsānaktā,* two Hotṛs, Ila-Saraswatī – Bhāratī, three Devatās, Tvaṣṭṛ, Vanaspati, Svāhā. [*Ṛv.* I-13. 1 to 12].

In many verses of the Ṛgveda, the triple character of Agni is reformed. Agni's birth is threefold. He has three heads, three dwellings (Heaven, earth water). He is three-fold light (three tongues, three bodies, three stations— i.e. tongues are Gārhapatya, Āhavanīya, Dakṣiṇa or Sāttvika, Rājasa and Tāmasa.[9] He has four horns, i.e., four Vedas; his two heads are day and night. The food of Agni is wood or ghee, butter is his beverage. Agni's sound is like the wind or the thunder of heaven. Agni's flames are like the roaring waves of the sea. Its flames are upwards. Flames of Agni are luminous. He is powerful and dreadful and not be opposed. As his name is also the regular designations of fire, the anthropomorphism of his physical appearance is only rudimentary, his bodily parts having a clear, reference to the phenomena of terrestrial fire mainly into its sacrificial aspects.

Since the earliest days of mankind, fire has been both a friend and a foe of man. Modern civilizations would have been impossible, if had man been unable to utilise fire, but while the advance of technology brought improved methods of fire protecters, Fire has been essential at every stage of the growth of civilization. The modern history of technology and service might be characterised as a continual increase in the amount of energy available through fire and brought under human control. The control of atomic energy is merely the most recent step in the use of fire for the benefit of mankind a process that began about fifty thousand years ago. Agni's position is highest among the deities like Savitṛ, Marut, Uṣas etc. Though old Agni is also ageless and permanently young. Himself fertile, he is the son and manifestation of victorious strength. Agni is intimately connected with home, the clan, the tribe and with rituals. He is installed in the home as the domestic fire. He guards and lights the home. He is a guest, a friend, chief of the clan and priest.

Agni is not only fire and the name of a God but also Agnicayana ceremony itself and the name of the bird- shaped altar constructed during that ceremony. One of the most elaborate of these ceremonies was called Agnicayana, the piling of Agni or simply Agni. This ritual originated around 1000 BC. During its performance a large altar in the shape of a bird dedicated to Agni and itself also called Agni was piled from more than a thousand bricks. The Agnicayana plays an important part in the Vedic literature in general and in the Yajurveda in particular. In Kerala, a

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few families among the community of Nampoodhiri Brahmins have maintained their Vedic traditions and continue to perform two Vedic rituals – the Agniṣṭoma, which lasts for five days and Agnicayana or Agni, which lasts for 12 days and continue through some of the nights from which the name Atirātra (overnight) is derived.

There are several stories related to Agni in Purāṇas and epics. Agni guards the south east zone—that place is called as tejovati—says Devī Bhāgavata. Thus, Agni is one of the Aṣṭa Dikpālakas.

Rāmāyaṇa says Agni created Māyā Sītā and gave her to Rāma. Rāvaṇa kidnapped this Māyāsītā. Agni burnt the big forest Khāṇḍava. Emperor Śibi was tested by Agni to find how strong and deep was the sense of charity, in the form of a dove. Agni blessed Nala that he would come and help him the moment he wanted him. Svāhādevī is the wife of Agni. These are the stories related to Agni is later Sanskrit Literature.

The position of Agni is the Ṛgveda is the highest of all the deities. He is the only deity called *gṛhapati*. He is immortal who has taken up his abode among mortals.

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3. *Encyclopaedia Britanica*, William Benton, London, Vol. 9. p. 293.
4. *Ibid.*, I. 12.3; 128.1, 96.1
5. *Ibid.*, I 31.4
6. *Ibid.*, 59.4
7. अग्निमीले पुरोहितं यज्ञस्य देवमृत्विजं होतारं रत्नधातमम्। *Ṛv.*I. 1.1;
   आहवनीयरूपेणावस्थितं दानादिगुणयुक्तं ऋत्विग्रूपं रत्नधारयितारं स्तौमीत्यर्थः। *Sāyaṇa on Ṛv.* I. 1.1.
8. The epithet Vaiśvānara occurs about sixty times in Ṛgveda, Vaiśvānara is stationed above or in the heaven.
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8

ṚV IV. 40.5 HAṀSAVATĪ ṚC: A STUDY

Gauri Mahulikar

*Ṛv.*IV. 40 is addressed to Dadhikrā, the horse, by seer Vāmadeva Gautama. The fifth verse in this hymn has Sūrya as its deity. The first four verses are addressed to the horse. Dadhikrā is a synonymn for horse[1]. The fifth verse starts with the word Haṁsaḥ, as such is known as Haṁsavatī *Ṛc.* Apart from the *Ṛv*, this finds place in *Vāj. S.*, X.24, XII. 14, *Taitt. S.* I.8.15.2, *Mai. S.* III. 2.1, IV. 4.6, *Kāth. S.* XV. 8, XV 18, *Ait. Br.* IV. 20.5, *Śat. Br.* V. 4.3.22, VI 7.3.11 and *Taitt. Ār.* X.10, II. 50. Almost everywhere it occurs in the ritual context. But it has a spiritual backdrop as well, as explained by Sāyaṇa in his commentary on IV. 40.5. Mahīdhara, while commenting upon *Vāj.S.* X. 24, gives two different meanings of the verse, one applicable to Āditya as *haṁsa* and the other *ratha*-Chariot. Thus, the verse with 17 words demands varied interpretations.

The word *haṁsa* can be derived from √*han-ghnanti adhvānam*, that tread the path are *haṁsas*[2]. However, according to the Kārika on *Pā. S.* VI. 3. 109, the word *haṁsa* is derived from √*has* with an addition of nasal in it[3]. White colour of the swan is associated here with smile which is fancied to be white by the poets.

Originally the word *haṁsa* refers to a white-coloured bird who is desirous of drinking Soma (*Ṛv.* I. 65.5, III. 45.5, IV. 45.5).

Popular belief says that this bird can discriminate between water and milk and it partakes only milk. *Vāj.S.* XIX. 74, however, says that *haṁsa* separates Soma from water. As sun god is allegorically depicted as a bird, he is named *haṁsa*. Dange, S.A. observes that *haṁsa* staying in water is indicative of the cosmic life-principle that is manifest in the form of the sun[4]. Once the name was given to the sun, it got transformed to the terrestial aspect of the sun *i.e.*, Agni. This association with Agni, is, perhaps the cause of the inclusion of this verse in the ritual context.

The white colour not only signifies smile, but everything noble, tranquil and sacred. This is the reason why in the philosophical development *haṁsa* became a symbol for Paramātman, the omniscient, omnipotent and omnipresent principle. As Paramātman, Haṁsa is the creator of the universe.

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According to Santhāl tribals, their highest lord Maranburu creates a pair of Hamsa at the beginning of creation and that creates men and women[5].

Let us now examine the meaning of every word in this verse as applicable to Āditya, *Ratha* and Paramātman, in a tabular form.

Rv. IV. 40.5.

हंसः शुचिषद् वसुरन्तरिक्षसद्
होता वेदिषद् अतिथिर्दुरोणसत्।
नृषद् वरसद् ऋतसद् व्योमसद्
अब्जा गोजा ऋतजा अद्रिजा ऋतम्।।

शब्द	आदित्य	रथ	परमात्मन्
हंसः	हन्त्यध्वानम्[6] - उवट सर्वगन्ता सूर्यः[7]- सायण	हन्ति पृथिवीम् -महीधर	हन्त्यहङ्कारम् -महीधर हन्ति पापानि-दयानन्द[8] (अ)हंसः
शुचिषत्	शुचौ दीप्ते सीदति द्युलोकवासात्[9]	शुचौ देवयजने रथवाहने सीदति।	आदित्यरूपः परमात्मा। ऐत० ब्रा०
वसुः	वसति सर्वदेति वसुः वायुः।	स्वस्योपरि यजमानं वासयतीति वसुः।	सर्वदा वसति। शरीरेषु वसति- दयानन्द
अन्तरिक्षसत्	अन्तरिक्षे सीदति	वृक्षगुल्माद्यनवरुद्धे अन्तरिक्षे सीदति।	वायुरूपेण सीदति
होता	अग्निरूपेण आह्वाता	आह्वाता	यजमानरूपेण आह्वाता
वेदिषत्	अग्निरूपेण वेदौ सीदति	वेद्यां सीदति।	अग्निरूपेण सीदति।
अतिथिः	अग्निरूपः अतिथिः	अतिथिवत्पूज्यः	अग्निरूपः
दुरोणसत्	लौकिकाग्निरूपेण दुरोणे गृहे सीदति	दुरोणे यज्ञगृहे सीदति।	लौकिकाग्निरूपः
नृषत्	नृषु प्राणभावेन सीदति —वाज० सं० जाठराग्निरूपेण स्थितः—सायण[10] दृष्टिरूपेण स्थितः-ऐत० ब्रा०	नृषु वाहकत्वेन सीदति।	प्राणरूपेण स्थितः। प्राणो वै ब्रह्म।
वरसत्	वरेषु उत्कृष्टेषु सीदति।	श्रेष्ठे राजगृहे सीदति।	वरे-परमे सीदति।
ऋतसत्	ऋते सत्ये सीदति ऋतं सत्यवदनं वेदवाक्यं तत्र सीदति—ऐत० ब्रा०	ऋते यज्ञे वाजपेयादौ सीदति।	ऋते सत्ये सीदति 'सत्यं ज्ञानमनन्तं ब्रह्म।'
व्योमसत्	आकाशमार्गे सीदति। वैद्युताग्निरूपः।-सायण[11]	सूर्यं वोदुं व्योमन्याकाशे सीदति।	'खं ब्रह्म।'
अब्जा	अद्भ्यो वा एष प्रातरुदेति वडवाग्निरूपः-सायण	'अप्सुयोनिर्वा अश्व' इति श्रुतेरद्भ्यो जातैरश्वैरुपेतत्वात्	आदित्यरूपः अद्भ्यो उदेति।

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गोजा	गवि पृथिव्यां चतुर्विध-भूतग्रामरूपेण जायते। गोषु रश्मिषु जातः। - सायण	गोशब्दवाच्यत्वात् वज्राज्जायत इति।	गोभ्यो जायते जीवादिः। -ऐत० ब्रा०
अद्रिजा	अद्रौ पाषाणे अग्निरूपेण जायते। मेघोऽप्यद्रिरुच्यते, मेघे उदकरूपेण जायते। अद्रौ उदयगिरौ जायते।	अद्रिभ्यः पाषाणसदृश-काष्ठेभ्यो जातत्वात् अद्रिजाः।	अग्निरूपः।
ऋतजा	सर्वैः दृश्यत्वेन सत्यजातः। -सायण	ऋतं यज्ञमुद्दिश्य जातत्वादृतजाः।	सत्यजाः।
ऋतम्	ऋतं सत्यं तदूपेण स्थितः।	ऋतं यज्ञमुद्दिस्य एव।	ऋ-गतौ सर्वगतत्वात्।

This verse is found in the ritual context in almost all the Vedic texts. In the details of Rājasūya sacrifice, given in the 10th chapter of the *Vāj.S.*, it is stated that the sacrificer (*yajamāna*) mounts a chariot symbolically, offers four oblations to Agni, Soma, Maruts and Indra (X. 23) and then he descends form the chariot, reciting the *haṁsavatī ṛc*. Sāyaṇa, before commenting on this verse, states that this is recited at the third oblation on the sixth day of *Daśarātra*[12]. This helps to attain the heavenly world, confirms the *Ait.Br.* Also the heaven is the world that can be obtained with great difficulty (*dūrohoṇam*), and this verse enables one to ascend this world. Because it is a mean to difficult world, the nature of the verse too, is difficult says the *Ait. Br.*[13].

The process of reciting this verse is explained by Sāyaṇa, like this:— while ascending, the verse is recited four times. (i) First-recite the verse, taking break after every *pada*. (ii) Only two breaks, *i.e.*, half verse in single breath. (iii) Tripadī-break only once- 3 *padas* to be recited in single breath and (iv) entire verse to be recited in single breath, without any break. This would enable one to ascend the heavenly world symbolically. While descending the order is to be reserved. Sāyaṇa says, such recitation is not easy, it is difficult and therefore the recitation too is said to be *dūrohaṇam*[14]. It is stated, whatever is most difficult to ascend, one should try to ascend by *haṁsavatī* alone[15].

Like *haṁsavatī*, Tārkṣyasūkta too is prescribed for ascending the heaven[16].

Śat. Br. observes that *haṁsavatī ṛc.* has *atijagatī* metre;[17] as such it excels in every aspect. All other metres, are included in it and therefore, it is equipped with the magical potency of all the metres. One who mutters this, gets freed from all evils. Such *yajamāna* transgresses all sins[18].

Yāska interprets this in favour of the Sun god-representing the highest lustre *i.e.*, Paramātman[19]. Āditya is the Sun, more so, it represents Brahman,

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the indefeasible, indefinable, all regulating principle, the supreme universal spirit, the infinite truth and wisdom. This can be compared with the Golden Man-*hiraṇmaya puruṣa*, seen in the solar orb, described in the *Ch.Up*[20]. He is *haṁsa* because he destroys individuality, destroys *ahaṁkāra*. Saints have used the word *haṁsa* frequently to denote Parabrahman. Nimbārkācārya, the main propogator of Bhedābheda, calls his cult as *haṁsa Saṁpradāya*. There are two Haṁsagitās popular spiritual discourses; one in the *Mahābhārata*, dialogue between Haṁsa Prajāpati and Sādhyas and the other is found in the *Bhāgavata Purāṇa* (XI.13.22-42) wherein Haṁsa Viṣṇu advised six sons of Brahmā[21].

Dr. Kanwar finds a highly noble feeling of patriotism in this verse[22]. He takes *duroṇasat*, to mean home in the form of nation. The enlightened (*haṁsa=prabhā*) lord is present in everyone (*nṛṣat*), established firmly in the soil (*vedisat*), is fit to be worshipped like a guest (*atithi*), all protective (*vyomasat*) creator of water, kine and order and is invincible due to his omnipotence.

In the *Av.* (XI.4.21) *ekaṁ padaṁ notkhidati salilāt haṁsa ut caran, haṁsa* is Sūrya or Sāyaṇa interprets differently as *Prāṇa*, vital breath. Haṁsa arising from water (*salilāt ut caran*) is Prāṇa rising up from the body comprised of five gross elements. This Prāṇa *haṁsa*, does not throw one *pada* in the form of *apāna* from the body. If it does, then the body would lie motionless, it would not have any experience of day and night says Sāyaṇa[23].

Yāska quotes the *Av.* (XI. 4.21), in support of Aja Ekapāt and says, – *Sa punarāditya eva nityamajati gacchati iti ajaḥekaḥ ca, Brahmaṇaḥ pādaḥ । athavā ekena pādena aṁśena sarvam jagadanupraviṣya pātīti vā ekapāt । athavā ekena pādena pibati sarvasmāt jagataḥ udakamiti ekapāt । athavā ekaḥ asya pādaḥ jivabhūtaḥ kṛtsue jagati anupraviṣṭaḥ*[24]. Yāska, with various interpretations of *ekam padam notkhidati*, gives different meanings of the word *haṁsa*, such as the sun and Parabrahman. In this context, it is worth noticing that though *Av.* terms the hymn as Prāṇasūkta, Prāṇa is nothing but Brahman. *Ch. Up.* says, all the beings are born of Prāṇa and merge back in Prāṇa alone[25].

Philosophically and spiritually, thus *haṁsa* is Paramātman. In the Āgamic literature, also *haṁsa* means Paramātman; but the explanation differs. According to *Śrīnāthanavaratnamālika* of Śrīmaheśanātha, at the time of first creation, there arose 3 dots. One dot was male and two dots of *visarga* were female. From their union, *hakāra* and *sakāra* were produced. The remaining third dot turned into a nasal and thus the word *haṁsa* was created. If it is reversed, it becomes Paramātman Soham[26].

Thus, a single verse of the *Ṛv.* (IV. 40.5) has given rise to multiple interpretations and that too contrary to each other.

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   वर्णागमो वर्णविपर्ययश्च द्वौ चापरौ वर्णविकारनाशौ।
   धातोस्तदर्थातिशयेन योगस्तदुच्यते पञ्चविधं निरुक्तम्।। *Pā s.* VI. 3. 109.
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    तस्मादेष आदित्य एव नृषच्छब्दवाच्यः। *Ibid.*
11. इन्द्रो वृत्रायं वज्रं प्राहरत् स त्रेधा व्यभजत्तस्य स्फ्यस्तृतीयं रथस्तृतीयं यूपस्तृतीयम्। *Ibid.*
12. दशरात्रे षष्ठेऽहनि तृतीयसवने मैत्रावरुणशस्त्रे ''हंस.....इत्येष''। *Rv.* IV. 40.5. *Sāyaṇabhāṣya.*
13. दूरोहणं रोहति, स्वर्गो वै लोको दूरोहणम्।
    दुःशकं रोहणं यस्मिन्नादित्यमण्डले तद् दूरोहणं
    तत्रारोहणस्य साधनत्वान्मन्त्रस्वरूपमपि दूरोहणामित्युच्यते। *Ait. Br.* op. cit.
14. *Ait. Br.* with *Sāyaṇabhāṣya*. Anandashram, p. 493.
15. तस्माद्यत्र क्व च दूरोहणं रोहेध्हंसवत्यैव रोहेदिति। *Ibid.*
16. *Rv.* X.178 it is hymn of 3 verses dedicated to Tārkṣya, Garuḍa, recited in Mahāvrata.
17. *Śat. Br.* V. 4.3.22.
18. *Ibid.*, with the commentaries of Sāyaṇa and Hariswāmin, Nag Publishers, Delhi. 1999.
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21. Joshi, Mahadevashastri, *Op.cit.*, Vol. X, p. 239.
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9

MARRIAGE IN ṚGVEDA

M.N. Shylaja

The world has come a long way since its formation in matters of evolution, social life, education, technology and like. In the ever changing global scenerio one of the challenges world is facing is peaceful co-existence. Co-existence has its beginning in the family life. Marriage is an auspicious occasion which brings together two individuals paving the way for the union of two families and upliftment of society as a whole. The institution of marriage has a history of thousands of years.

Marriage celebrations and family life are distinctly found in the *Ṛgveda* and *Atharvaveda*. For the discussion in this paper the Sūryā Vivāha is dealt with.

The First Sūkta of the Seventh Anuvāka of the Tenth Maṇḍala of *Ṛgveda* deals with Sūryā Vivāha where the Marriage of Sūryā and Soma is picturised. The Ṛṣikā of the Sūkta is Sūryā herself. From her name she appears to be related to Sūrya, the Sun. Sometimes she appears as the daughter and sometimes as the sister and sometimes as the wife of Sūrya. Her marriage with Aśvins is emphasized at many places and in 1-34-5 and 8-29-5 of *Ṛgveda Saṁhitā*, she is attributed to as the wife of Aśvins. In the 6th verse of the 1st anuvāka of the tenth maṇḍala, she is referred to as the daughter of Sun purifying the Soma juice. Thus, we see that she has been invoked in scattered hymns.

We have to bear in mind that the Vedic gods are the powers of universal nature. These exist in the inner self and the outer world. They have spiritual and psychological bearing and they have distinct personalities. Sūryā in the Sūryā Sūkta is the typical bride. She is the daughter of Sāvitri and the father Sūrya takes a backstage. She is the seer and she is the deity of the Sūkta singing the evolutionary forms of self as Brahmavādini[1].

Among, 47 verses of this anuvāka, the first five mantras sing the praise of Soma. The Stanzas 6 to 16 have Sūryā Vivāha as the deity. The deities of

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17th is gods, of 18th Sun and moon, of 19th the moon, of 20th to 28th marriage benedictive chantings, of 29th and 30th bridal attire, of 31st the destroyer of sickness, of 32nd to 47th the Sūryā. Thus, we find the marriage being discussed at length.

Soma is the deity of the first five stanzas.[2] Soma, being the bridegroom, we shall discuss the form of Soma.

In the first stanza it is said 'दिवि सोमो अधि श्रितः' which means Soma is placed in the heaven. Though the Soma creeper used in the sacrifices are found on the earth, the *Śrutivakyas* propound that Gāyatrī brought it down from heaven in the form of Shyena bird. Soma here can be understood as either the creeper or the moon who abodes in the heaven. The second stanza attributes proximity of stars to Soma 'नक्षत्राणां एषां उपस्थे सोम आहितः'. Here, Soma can be understood as moon who is proximal to the abode of gods, देवगृहा वै नक्षत्राणि (*Tai. Br.* 1.5.2.6) which are in the heaven. Soma creeper in the higher mountainous attitudes is said to be of a very high quality. Soma, the lord of plants, takes care of the world 'सोमेन पृथिवी मही'. Thus, he can be understood as creeper. In the 3rd stanza also we find two meanings for Soma. The Soma creeper used as the medicine by the common people and the lord of Soma creeper सोम ओषधीनाम् अधिपतिः- the moon. The 4th verse refers to Soma being protected by *Bārhatas*- 'बार्हतैः सोम रक्षितः'. *Bārhatas* are the seven *gandharvas* who protect Soma in the heaven. Whereas 'आच्छद्विधानैर्गुपितः' and 'ग्राव्णामिच्छृण्वन्तिष्ठसि' suggest the Soma creeper being hidden among the herbs and being ground by stones. The 5th stanza receiving himself again, the maker of years and months suggests the moon. The same can be understood as creeper because the growth of Soma creeper is aided by air and the Soma juice though drunk, rejunevates itself again and once in a year the creeper undergoes some medicinal changes. Thus, the Soma discussed in the Sūkta can be understood in two ways- the moon in heaven or the creeper on earth.

After invoking Soma, the *Sūkta* describes the marriage. The stanzas 6th to 16th give us a description of heavenly marriage. The stanzas depict beautiful imaginations. In the sixth stanza[3] Raibhi, Naraśaṃśī and Gāthā are depicted as companian, maid and they do decoration of Sūryā during her marriage. The three *ṛks* of the *Atharvaveda* begin with Vāchyaśva Rebha. Vāchyaśva are the Raibhi Chantings which are sung by Gods and sages while going to heaven. The Naraśaṃśī chantings are said to aid speech in human beings and even the people going to heaven chant these *mantras*. Thus, the companian during the marriage and the maid who will be sent along with the bride are the two chantings which aid the movement in

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heaven. Gāthā is the *Sāmamantra* when sung adds grandeur to the bridal decoration.

The next stanza[4] states the mind to be her pillow, eye to be the collyrium, heaven and earth to be the boxes, the treasure houses.

The 6th and 7th stanzas may be indicative of the *yajñas* where in the chantings, the collyrium by the '*trikakut*' plant used in the *dikṣā kāla*, heaven and earth suggestive of the abode of oblations. The stanzas may also indicate the psychological conditions of the bride entering the groom's house. The girl goes to the husband's house with good name earned by her, sleeps on her thought connected with the previous and later life, the eye getting darkened due to sleepless night and the mother's home and in - laws' home being the boxes for her belongings, be it materialistic or spiritualistic.

The next two verses[5] describe the *stomas* which are chanted during extraction of Soma juice said to increase the reproductive power are imagined to be the cross bars. Here Agni being the leader of the procession and Aśvins the groomsmen, the Sūryāvivāha described in the *Aitareya Brāhmaṇa* is indicated. When Sāvitṛ was desirous of the marriage of his daughter Sūryā, a competition took place where in Aśvins won the chariot race. Soma was desirous of the bride. Sūryā was ripe for a husband– 'सूर्या यत् पत्यं शंसन्ती' shows that the women were given in marriage only when they were ready and would understand the happenings. Here, the bride and groom be strong enough to continue the progeny suggested by Aśvins being shown as the grooms men.

In the next *ṛks*[6] the description moots just not the physical form of Sūryā but as a reflection of universal power. The path being heavenly, mind being the chariot, ears the wheels, Sun and Moon the oxen, *ṛc* and *Saman* the yoke, Vāyu the fastened axle. The stanza suggests that family life is the blessed one, following which one can attain the heaven. The mind should think of the heavenly goal and try to reach the goal listening to good words, moving further by each day and each night, with prayers and *stotras* keeping good health.

The 13th stanza[7] is suggestive of the social practice during the Vedic period. The marriage here is of the Brahmā type where the bride is given to the groom by her father as *dāna* along with the *dakṣiṇā*. The *ṛc* also suggests the auspicious time for marriage and journey when the moon is in conjunction with the *māgha* and *phālguni*. The cows were whipped to maintain journey of two days to her husband's house.

The 23rd verse says may Aryaman and Bhaga conduct husband and wife for a easy union. Thus, if *phālguni* the time for the union, then the

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previous *Māgha* time had to be kept up. The *Pitṛs* being the deities of *Māgha*, the cows were pleased to please them during the marriage celebrations.

The verses 14 to 16 mention the third wheel of the chariot. The Aśvins are related to Sun as well as water. It they are taken as Sun and moon, the year becomes the third wheel. Sūryā is related with the afternoon. Hence, Sūryā if taken as the one who had gone with Aśvins in the beginning, being won, her brightness forms the third wheel of the chariot. Thus, when they are referred to as lords of water coming to make the gift, the third wheel was invisible. In the 16th verse, Sūryā is said to have a wheel concealed. In the earlier verse, ears of Sūryā are described as the two wheels of her chariot. Hence, though all people can hear the *ṛc*, soma verses, only intelligent can understand. The understanding of *śrutis* may be considered as the third wheel of her chariot. The word *ṛtu* and *cakra* suggest that the menstrual cycle may be understood more easily than the reproductive cycle. Understanding of the reproductive cycle becomes essential for contimance of family. The next verses praise gods responsible for creation. Any how, the third wheel seems to refer to some astronomical fact, theory or myth, otherwise which is difficult to trace.

In the next three verses 17, 18 and 19 Sūryā, Mitra, Varuṇa, Sun and Moon are praised. The 20th verse[8] refers to Sūrya's chariot as made of *kiṁśuka*, *Śalmalī*, multiform, decorated with gold, well covered and well wheeled *Kiṃśuka* and *Salmalī* are used in Āyurveda as medicines for reproductive and vaginal problems. The *Sucakra* is suggestive of the regular menstrual cycle. Hence, the words indicate planned and healthy sex life. These are suggestive of grandeur, health progeny and the wife as a partner to the journey towards *Amrtatva* or heaven. In the verses 21st and 22nd[9], Viśvāvasu is asked to leave the girl. The *gandharvas* are said to be interested in damsels. They are flirtatious in nature. Thus, these verses suggest that the flirtatious nature of the bride should go and she has to become more responsible about the house-holder's role. By asking Viśvāvasu to search for another girl, the continuation of the life cycle is suggested.

The *Sūkla* is the guiding lamp for the marriages as well as a successful happy married life. Even today, we find the verses being used in the marriage rituals. We shall very breifly look into a few of them.

In some sects of the Hindus the practice of untieing the belt of the *darbha* is in vogue with the verses प्र त्वा मुञ्चामि and प्रेतो मुञ्चामि which are the 24th and 25th verses. Here, the bandage of the father's house is released but not of the husband's house. It is seen that the name of the bride is changed after her marriage. Thus, the maiden transforms herself into house-wife

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giving birth to children and continuing husband's race and serving the *Pitṛs* of husband's family.

The Hindu marriage ritual is incomplete without the *Saptapadī*. Where in the groom makes the bride stride *seven* steps for sap, juice, prosperity, comfort, cattle, seasons and devotion – with a prayer for progeny and long life, after accepting her hand chantings the 36th ṛc[10].

The verses of the *Sūkta* prescribes various duties of a bride as a home-maker. The 26th and 32nd verses[11] are uttered when the newly wed carry the nuptial fire around. The 33rd verse[12] is the benediction for the bride. This famous *mantra* is uttered in blessings whenever a lady salutes the elders even today.[13] The *ṛks* 27 and 43 to 47 talk about different rituals. Thus, we find here the Vedic heritage running through generations in various forms.

The verses 40 and 41 speak of Soma, Gandharva, Agni and human enjoying a girl and handling over to the next.[14] These depict the evolution of the bride's body and mind. Soma, the herbs take care of the physical development and the mind is developing. The Gandharva imbibes in her the sexual urge during the age of her puberty. When once the match is fixed, her mind and body get purified and she goes to the husband whole heartedly and unites with him for continuance of family.

The bridal attire is discussed in the *Sukta*. In the verses 28-30 and 34-35 deal her dress at length. The sexual acts are indicated here suggesting the scientific and ethical facts. The vaginal cover is broken in the sexual intercourse where in we find the reddish black discharge. So, this indicates that the wife can control the husband with sexual acts. The dress as well as the fabric used during the nuptials is discarded secretly as a hygenic act. And husband is warned against the intercourse during this period or the menstrual period as it may lead to sexually transmitted diseases. By emphasizing on robbers who approach husband and wife, it is suggested that way layers should be kept at a distance. The husband and wife being morally bound to each other can have the family bliss. This suggests that extra-marital relationships should be discarded for a healthy and happy family life. The different kinds of clothings referred to like अशसन, विशसन and अधिविकर्तन clearly suggest that only the husband can undress a woman. As in the 34th and 35th verse Brahmā the knowledgable person is referred, the two *ṛks* can be said to suggest the knowledge of Sūryā in the nature discarding certain elements. Hence, the *ṛks* are indicative of some hidden meaning than just the bridal attire. Pūṣan is prayed to facilitate love-making. Hence, the verses dealing with the bridal attire are to be understood with a scientific and hygienic outlook having a sociological impact.

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The last 47th verse which is chanted in the rituals even today seek for complete harmony of man and woman in every walk of life[15].

Thus, the Sūryā Sūkta is not merely a collection of verses to be either understood or followed ritualistically, it is pregnant with inner and multi-dimensional meanings. The reader has to make his mind the chariot and travel far and wide. This kind of conceptualisation leads to the harmony of Prakṛti and Puruṣa, science and technology, materialistic and spiritualistic, rituals and analysis even at the first unit of society, the family.

Thus, the marriage of Sūryā described in the tenth *maṇḍala* of Ṛgveda sows the seed for global harmony.

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   रात्री सूर्या च सावित्री ब्रह्मवादिन्य ईरिताः।।
   आत्मनो भाववृत्तानि जगौ वर्गस्योत्तमः।
   उत्तमस्य तु वर्गस्य य ऋषिः सैव देवता।। *Bṛhaddevatā* 2.84-86
2. सत्येनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः।
   ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधि श्रितः।।
   सोमेनादित्या बलिनः सोमेन पृथिवी मही।
   अथो नक्षत्राणामेषामुपस्थे सोम आहितः।।
   सोमं मन्यते पपिवान्यत्संपिंषत्योषधिम्।
   सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति कश्चन।।
   आच्छद्विधानैर्गुपितो बार्हतैः सोम रक्षितः।
   ग्राव्णामिच्छृण्वन्तिष्ठसि न ते अश्नाति पार्थिवः।।
   यत्त्वा देव प्रपिबन्ति तत आ प्याससे पुनः।
   वायुः सोमस्य रक्षिता समानां मास आकृतिः।। *Rv.* 10.85.1-5
3. रैभ्यासीदनुदेयी नाराशंसी न्योचनी।
   सूर्याया भद्रमिद्वासो गाथयैति परिष्कृतम्।। *Ibid.* 10.85.6
4. चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम्।
   द्यौर्भूमिः कोश आसीद्यदयात्सूर्या पतिम्।। *Ibid.* 10.85.7
5. स्तोमा आसन्प्रविधयः कुरीरं छन्द ओपशः।
   सूर्याया अश्विना वराग्निरासीत्पुरोगवः।।
   सोमो वधूयुरभवदश्विनास्तामुभा वरा।
   सूर्यां यत्पत्ये शंसंतीं मनसा सविताददात्।। *Ibid.* 10.85. 8-9
6. मनो अस्या अन आसीद्यौरासीदुतच्छदिः।
   शुक्रावनड्वाहावास्तां यदयात्सूर्या गृहम्।।
   ऋक्सामाभ्यामभिहितौ गावौ ते सामनावितः।
   श्रोत्रं ते चक्रे अस्तां दिवि पन्थाश्चराचरः।।

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शुची ते चक्रे यात्या व्यानो अक्ष आहतः।
अनो मनस्मयं सूर्यारोहत्प्रयती पतिम्।। *Ibid.* 10.85.10-12

7. सूर्याया वहतुः प्रागात्सविता यमवासृजत्।
अघासु हन्यन्ते गावोऽर्जुन्योः पर्युह्यते।। *Ibid.* 10.85.13

8. सुकिंशुकं शल्मलिं विश्वरूपं हिरण्यवर्णं सुवृतं सुचक्रंम्।
आ रोह सूर्ये अमृतस्य लोकं स्योनं पत्ये वहतुः कृणुष्व।। *Ibid.* 10.85.20

9. उदीर्ष्वातः पतिवती ह्येषा विश्वावसुं नमसा गीर्भिरीषे।
अन्यामिच्छ पितृषदं व्यक्तां स ते भागो जनुषा तस्य विद्धि।।
उदीर्ष्वातो विश्वावसो नमसेळामहे त्वा।
अन्यामिच्छ प्रफर्व्यं सं जायां पत्या सृज।। *Ibid.* 10.85.21-22

10. गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः।
भगो अर्यमा सविता पुरन्धिर्मह्यं त्वादुर्गार्हपत्याय देवाः।। *Ibid.* 10.85.36

11. पूषा त्वेतो नयतु हस्तगृह्याश्विना त्वा प्रवहतां रथेन।
गृहान् गच्छ गृहपत्नी यथासो वशिनी त्वं विदथमा वदासि।।
मा विदन्परिपन्थिनो य आसीदन्ति दम्पती।
सुगेभिर्दुर्गमतीतामप द्रान्त्वरातयः।। *Ibid.* 10.85.26, 32

12. सुमङ्गलीरियं वधूरिमां समेत पश्यत।
सौभाग्यमस्मै दत्त्वायाथास्तं वि परेतन।। *Ibid.* 10.85.33

13. सम्राज्ञी श्वशुरे भव सम्राज्ञी श्वश्रां भव।
ननान्दरि सम्राज्ञी भव सम्राज्ञी अधि देवृषु।। *Ibid.* 10.85.46

14. सोमः प्रथमो विविदे गन्धर्वो विविद उत्तरः।
तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः।।
सोमो ददद्गन्धर्वाय गन्धर्वो ददद्गनये।
रयिं च पुत्रांश्चादादग्निर्मह्यमथो इमाम्।। *Ibid.* 10.85.40, 41

15. समञ्जन्तु विश्वेदेवाः समापो हृदयानि नौ।
सं मातरिश्वा सं धाता समु देष्ट्री दधातु नौ।। *Ibid.* 10.85.47

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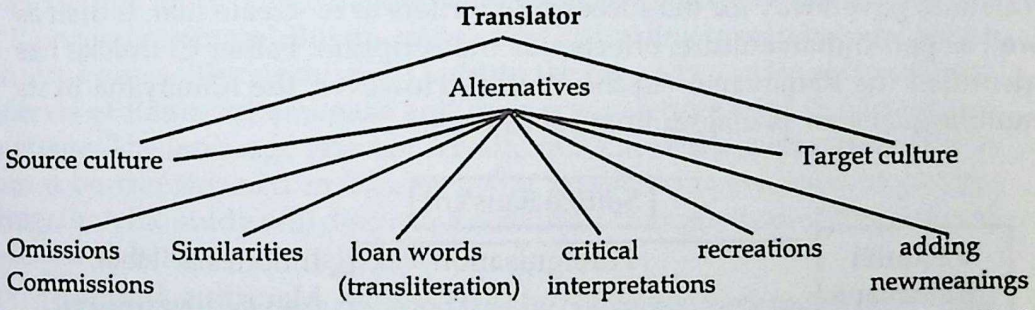
10

UNIFICATION OF CULTURAL CONTEXTS : RĀMACHARITAMĀNASA AND ITS TRANSLATION IN MALAYALAM

Vijaykumaran C.P.V.

Rāmacaritamānasa is a recreation of Rāmacharita in Avadhī and Sanskrit. Nida, the scholar in traslation-studies, had analysed Bible translations and derived .translation as a science. He meant it for the translations of culture. It can be illustrated as such:



There are so many alternatives in translation of a culture, which are called interpretations. The need of the translation is more acute today when the politics of language is putting up many narrowing walls in democratic India. Translation becomes an effective tool for the setting of the highest standard of literary awareness and sensibility in building of deep cultural and emotional bonds among the different linguistic communities of India.

Rāmacaritamānasa being the classical text of medieval India is translated in foreign tongues due to its cultural nuances. Malayalam versions of the text also highlight this. There are different types of cultural translations of Rāmacaritamānasa, in Malayalam. They include Textual Partial and Cross Cultural translations. These are besides the interpretation of Sanskrit Rāmāyaṇa in the vernacular language. Verbal, literal and audiovisual medias are playing their role in this cognitive level of translation. The available Malayalam version of Prof. Laksmikutty Amma (1993) forms a story text, a

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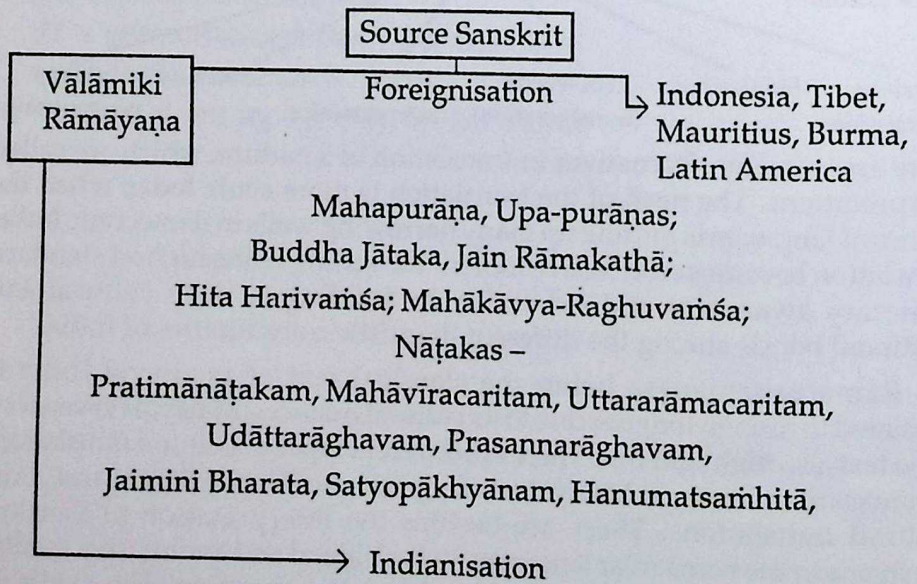
sort of textual translation. Pettayil Raman Pillai Asan (1928), Dr. N.Chandrashekharan Nair (1958), prefer a partial text discovery from 'Mānasa'. Kayungal Neelakandapilla (1954), Vasu Menon (1956), T.K. Raman Menon (1967), veteran poet Vennikulam and T.K. Battatiri (both in 1968), K.K. Varma (1992-93) invent something new to the 'Rāmacarita' in their re-renderrings in Malayalam. According to the scholars, "Translation is envying", can be tested with a few poet translators, who try to be par with Tulasīdāsa. As said by Susan Bassnet[1] that changing concepts of nationalism and national languages marked out intercultural barriers with increasing sharpness and the translator came gradually to be seen not as a creative artist but as an element in a master-servant relationship with the SL text (1985;3). Our translators do prefer to have that relationship with 'Rāma' or 'Tulasīdāsa'. Tamil marginalizing Malayalam transmits the high culture in Sanskrit. The cultural anthropologist Malinowsky states that translation is the unification of cultural contexts. Firth also stressed the importance of bridging the languages through their translations.

The first translation in verse, in Malayalam is that of Pettayil Raman Pillai Asan's Bālakāṇḍa (1928), a translation in colonial period. The patriotic spirit lies in the attempt that Gandhiji had published an article on Mānasa in Young India, that the translator got inspired. Rāmakathā coined by Vālāmīki paved way for the succeeding writers to re -create that. Indian as well as pan-Indian culture, effects this transcription. Father C. Bulcke has identified the Rāmāyaṇas in the World[2]. However, the Rāmāyaṇa in its multilingual state is diagrammatical as such:



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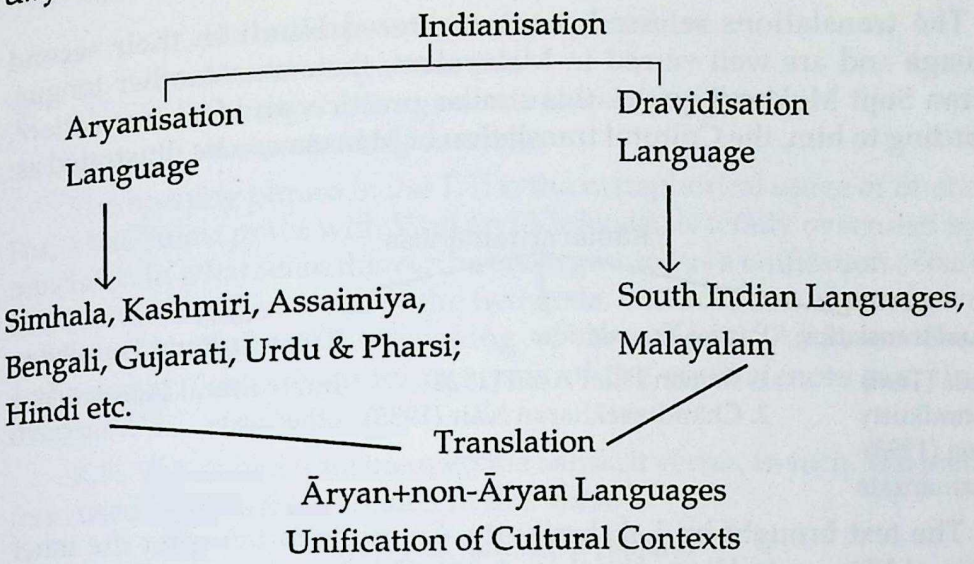

The culture of Devas and Asuras, that of king and courtesan, ruler and the ruled has something in common either in Purāṇic period, Medieval or Modern period. Thus, a unified Indian culture is depicted in the Malayalam translations. Sometimes there are some additions, deletions or inventions to add to this unity. These depend on the translatability of various contexts of 'Rāmacaritamānasa'. But un-translatability leading to leap in translations can also be seen. The study sheds light on the registers used in socio-cultural contexts of Rāmacaritamānasa and their equivalences used in Malayalam language. The language effect of Avadhi in S.L.text, the metre used therein cannot be transformed in T.L. text. But adaptations are used in plenty. Altogether, the study will discover a new India through its unifying cultural codes used in its own languages.

The author of Mānasa declared that he conceived very many texts while composing the Rāmāyaṇa. Later critics like Rama Naresh Tripathi quoted 62 texts as the source of Mānasa. According to Ram Vilas Sharma, the whole medieval texts are classified under Jātīya Literature or class texts.

The source text referred here, as Mānasa, is re-created in the 16th century, whereas its translations in Malayalam originated in 20th century only. The language of Tulsī was of medieval Avadhī and classical Sanskrit. The language of the translator is modern Malayalam. The translators could have used by ancient Malayalam linguistic transference of the text but some of the vocabularies used by them are ancient in origin. The master-servant relationship is evident in the TL text as the national spirit and the blessings of Rāma are solicited by the age-old translators. It is evident that almost all are in their past 50s while translating. In Kerala although the Ezhuthan's text Adhyātma Rāmāyaṇa masterminds all other 26 old Rāmakathās, the need of this T.T. (target text) is the unifying code of Bhakti and nationalism.

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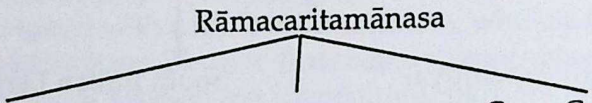
The translations referred, have mastered Hindi as their second language and are well versed in Malayalam, their own mother tongue. Veteran Sujit Mukherji quotes this similar practice, an ideal translation[3]. According to him, the Cultural translation of Mānasa can be illustrated as:



Textual translation	Partial Translation	Cross-Cultural Translation
Prosaic (Text) Lakshmikutty Amma (1993) Ramamansam	1. Raman Pillai Asan (1928) 2. Chandrasekharan Nair (1958)	Intercultural Translation other texts.

The text brought by Lakshmikutty Amma is to interpret the inner stories of Mānasa to High school students. This was felt when she could not find a Rāmāyaṇa in Guruvayur in the celebration month of Rāmāyaṇa. Hence, to compensate, the TL texts is formed. It denotes, the sense of high culture prevalent[4]. The partial translator Ramanpillai Asan had done the work in Colonial period. It seems as if he wanted to react against colonialism, the similar situation India faced during Muslim rule in India. This kind of translation is to deconstruct the stuctured Mānasa in simple verse. The post modernist Derrida can be explained here. Prosaic translation is a requisition when the source culture is untranslatable. Vidwan A. Vasu Menon has taken this freedom to transfer the epic in prose Malyalam. The translator becomes a narrator in T.K. Raman Menon's translation (1967). For him, the subject of the verse, the eternal god in *"jada cetana guṇa doṣamaya viśwa keenhā Kartara"*, becomes himself. In the opening salutation Tulasī uses Sanskrit -Vande, but the typical Malayalam 'tozham' is a more domesticated usage.Vennikulam, never be an enviour to Tulasī, while translating him into equivalent metres, keeps the nuances of the author —

"Varṇaṅglarathasaṁghangal Chandomalarasangalum
Maṅglaṅgalumundakum vanivigneśvarathenthozham."

T.K. Bhattatiri, the comtemporary translator to Venniculam (1968) adopts Dhandaka metre to replace the Ślokas of Tulasī-

Aruliyulakathinnariyasukrutatī
Nnavarudaya, tiruvatiyilatiyanati panivituta
Nitathatavu tavidupodiyavan.

The village culture of Kerala in the last phase-*tavidupodi*-will be familiar to a Keralite, who survies with paddy and rice. To parapharse the whole verse in Malayalam, the translator decodes the Sanskrit *Tatsamas*, mixes with Malayalam case endings-

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Vīnavarenyamani, vani, gananayakanu
Mani, rasangalatimatram
Citraṅgal mitra guna martangal varnagana
Matyanta maṅgalamitellam.

The opening phrase in the T.T. is the metaphorical usage of Bhattatiri. For, what Tulasī prays with Vāṇī and Vināyaka, is totally overruled by the translator. In what sense this can be taken granted as a unification of culture. Mere rendering the names of the two gods, and addition of words would not be a subsitute to the meaning of the original. As Susan Bassnet emhpasized, "the creativity in terms of the equivalences can also be overruled".[5]

K.K. Varma had transliterated the Sanskrit verses, as such. The metrical form used by Tulasī is revealed in this verse-

Puraini saghana cāru coupāyī
Juguti mañju Mani seep subai
Chanda soraṭhā sundera Dohā
Soī bahurang kamala kula sohā.

Varma's effort to be faithful to the original, leads him translate this as—

Coupayikalatin tamarakutangal
Muktitan Muttekum cippikal
Chandassu sorasudohayivayellam
Cemtamarapoopol shobhikunnu.

But for a targeted Malayali reader, the words coupāyī, soraṭhā, Dohā etc. are foreign and the requirement of notes cannot be overruled. Actually the poet translator Vennikulam performed this task with unification in the poetics of the language culture. He unified Dohā with eerady, and omitted the meters dohā and coupāyī, which were unfamiliar in Malayalam. His re-creation is—

Sundarayuktimala, sukthitannirayatre
Chandassumadikalum vicitrambujapaṅkti.

Bhattatiri recreated the stanza in another way, in which foreignisation and domestication techniques were implied—

Madhuravruttamam tamarasavala
Māhitamuktiya manimuktavali
Asama vividharuci vimalakamalavara
Kusumanaañjari mañjulabhaṅgi.

Here, the translator had invented a new meter Kusumamanjari in Malayalam, which is equivalent to coupayī in Hindi. The poetics of the

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original can also be unified for getting the same effect of the original composition, in translation. Where Tulasīdāsa had used Sanskrit vocabulary, and disclosed his scholarship to his readers, Vennikulam had used the marginalized language Tamil to compensate his readers. For the translator, the new version is the discovery of new nation; hence the readers are habited to discover something out of the net results. Thus, he coined terms for the Sanskrit vocabulary—*āpaḷ, sarit, nṛpa, setu, pipīlikā, sram, laghu,* etc. (Bālakāṇḍa, Dohā, 13), which represent the high culture of the language, the unified Indian Culture is denoted as in the verse—

Periyatatiniyilaracan ciratiirta
Loru kocherumpinum swairamakkarapattam.

In the same verse there is a word Pipīlikā that denotes big ant. Some translators like Bhattatiri, K.K. Varma, and Vennikulam had translated the word as small ant. Another attempt in this verse is, due to the impact of deep-rooted Rāmāyaṇa culture, Varma had taken the word "*saritā*" in the above, as "*sāgara*". The sainthood in Tulasī always prayed for the well being of the community. So, he had expressed his deep concern of this creation metaphorically—

कीरति भनिति भूति भलि सोई
सुरसरि सम सब कहँ हित कोई।

The translator is calling fame with money, where the globalized consumerism prevails and money masters everything. He then translated the word '*Bhaniti*' as 'Panam' (Money) (Bhattatiri, 1968). If the translator wanted to create rhyming, the misinterpretation is unpardonable. The most revered word "*surasari-gaṅgā*" is interpreted as "*swarananadi*" (Varma, 1993, 23). The regional culture also dominates in this process —

राम सुकीरति भनिति भदेसा। (*Manas*, 27)

Rhyming with veteran poet Vallathol, where he declared the salvation only by rendering the Rāma stroy of Tunchan-

काव्यं सुगेयं कथ राघवीयम्,
कर्ताअु तुंचत्तेलुत्र दिव्यन
पाटुन्नतो किलिमधुरस्वरत्ताल
आनदलब्धिक्किनिर्येतुवेणम्।।

Varma transcribed this-

पद्यरचनयिल पाटवमिल्लाय्म
पाटुन्न गानमो राघवीयम्। (Varma's 23)

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The folk culture depicted in several parts of *Mānasa* is either transformed into the equivalences in Kerala culture or discovered something else like the one quoted below—

सिअनि सुहावनि टाट पटोरे। (*Manas*, 27).

In north India Jute industry is flourishing, but in Kerala, the village industry Khādī can replace this context, as Vennikualam did—

पट्टुनूलवेलकोण्ट, परुक्कनतुणिपोलुम। (Vennikulam,51).

K.K. Varma transfers the meaning in literal sense-*pattinal noottumalankarichalachanachachakkinum lavanyam kanunnille.*

As stated, the Rāmayaṇa month in Kerala is demarcated with the monsoon at its peak during Āṣāḍha (June-July). The retreat of monsoon towards north India is scientifically proved. The author stated two Śaka months Śrāvaṇa - Bhādra for reciting the Rāma nāma—

Varisha ritu raghupati bhagati Tulasi sali sudas
Ram nam var varan jug savan bhadav mas.

If this is literally translated, the ecology and geography of the states got altered. The pragmatics of the translated verse is to make the same effect of the original. The translators Bhattatiri and Venniculam, in page 15, verse 277 and page 73 respectively tried for the same.

K.K. Varma in another discourse-*siya nindak agh ogh bassaye lok bisok banayi bassaye*— Literally transfers the irony in these lines by using the word *Mannan*:

sitaye nindicha mannane polum jhan.
Vandikkunnen mannin punyam moolan. (p. 26).

If the word *Rajakān* (Sanskrit *tatsam*) is used as by Vennikulam (p. 52), that itself destroys the folk tongue. The classical art forms in Kerala like Kathakali, Kutiyattam, Ramanattam etc. is not all an entertainment for the elite, but the commons as well.

In creating the nuances of the original musical melody of Tulasī in—

Avlokanī bolanī milanī preeti paraspara hāsa.

(*Mānasa*, dohā, 42, 43)

Bhattatiri creates similar rhymings in—

Naalu sahajar tan nottavumattavum,
Kaliyum, ciriyum, kalabhashanavum.

(Verse 297, 15)

Thus the translator's goal is to bridge the systemic trench between two languages, so that one can discard their hisrotical, linguistic and socio-cultural circumstances[6].

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To conclude, it is worth to note that the epic, Rāmacaritamānasa created four hundred thirty seven years ago, on the basis of very many texts preceeding and contemporary to the Saint poet, could find their south Indian tongue in the colonial and post colonial age in 20th century. The 10 versions available are not to compensate the original, but to re-read the lingua-cultural fraternity in India through the languages coined from Sanskrit to Modern Indian Languages and Dravidian Languages. On some contexts the domesticating method, an ethnocentric reduction of this foreign text to target language Malayalam is more relevant and practical. On some other contexts, sending the reader to Hindi area, thus creating a foreignising method is justifiable. In both cases, the unification of cultural contexts are part and parcel of this endeavor. Translation cannot be effective by discarding these factors. The dialects of poorvī Hindi speaking districts Gonda and Basti and standard Avadhī languages are applied in the original. But no language-dialect idiolect-equivalences are made to the original. The Rāmāyaṇa Culture from Vālmīki to post-modern times is unified in the translated versions of Malayalam. The partial, verbal, textual, prosaic and poetic versions are to subsitute one another. An inter-textual text of Mānasa is to be created by the help of all the available versions, so that a Malayalee can balance their Rāma tongue in Tunchan and Tulasī. In this, a third cultural context is re-created also. To sum up we can say that translation is not only a unification of cultural contexts, but the extension of culture also.

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3. Quoted in the book, Rukmini Bhaya Nair, Ed. 2002, *Traslation Text and Theory: The Paradigm of India*, New Delhi, Sage Publications, p. 25.
4. Conversely, a text in source language considered by the translators to be the vehicle of a 'superior' culture becomes as it were, a kind of 'feudal' overload exactly felting from the translator, *Ibid.*, p. 37.
5. Understanding of the process can only help in the production and, since the product is the result of a complex system of decoding and encoding on the semantic, syntactic and pragmatic, levels, it should be evaluted according to an outdated hierarchical interpretation of what contitutes. creativity-Susan Bassenet – Mc Guire, 1985, *Translation Studies*, London, Methuen, p. 38.
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11

A SCRUTINY OF ELEMENTS OF SĀṀKHYA PHILOSOPHY IN THE MAHĀBHĀRATA – A CRITIQUE

Sunanda S. Joshi

The conflict between Kaurava-s and Pāṇḍava-s is the nucleus of the *Mahābhārata*. This paper aims at a scrutiny of the elements of Sāṁkhya philosophy in the *Mahābhārata*.

According to Sāṁkhya philosophy, when one is oppressed by the therefold sufferings, there arises a desire to know the means to alleviate them. The Sāṁkhyavādins therefore, propose a path of discriminative knowledge of the manifest world, the unmanifest source of that world and the knower. According to them, his knowledge leads to the cessation of the man's sufferings[1]. The Sāṁkhya-s believe that the universe is made of two constituent factors, the sentient and the insentient. The insentient matter exists in two forms, one is the root cause (Prakṛti), it is unmanifest and unevolved. From this root cause, the world manifests. The sentient neither evolves into any other form nor is it an evolute of any cause. The evolution process of Nature commences in the presence of the sentient, *i.e.*, Self, Person, (*Puruṣa*). Prakṛti undertakes this entire process of evolution for the final release, isolation of the Self. This person is a witness, neutral, seer, inactive, attributeless, distinguishable, uncommon, unproductive.

The *Mbh.* states that beyond twenty four elements consisting of Prakṛti and its evolutes, there is the Lord Viṣṇu, a twenty fifth element[2]. It is formless, conscious, eternal, all pervading which resides in the hearts of all beings. Due to its association with Prakṛti it appears to be related with the process of creation and dissolution[3] and thinks himself to be possessing of three constituents of Prakṛti *viz. sattva, rajas* and *tamas* and takes birth in various species (*yonīs*).[4] Kṛṣṇa says "Know Prakṛti and Puruṣa both to be without a beginning. All modifications are the creations of Nature. Puruṣa residing in Prakṛti enjoys the constituents of Prakṛti."[5] Thus, all the characters

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of Puruṣa are similar to those described in the *Sā. K.*[6] The reference to Viṣṇu shows the shade of Nārāyaṇīya cult.

The composer of the *Mbh.* has used the most prominent terms of Sāṁkhya Philosophy. However, he does not regard them to be the creators of the world. According to him, Uttama Puruṣa who is on par with Brahman of the Vedānta philosophy is beyond Prakṛti and Puruṣa who supervises the two induces them to create.[7]

The Sāṁkhya-s believe in a theory of cause and effect, Satkāryavāda. According to which something is produced out of something which existed.[8] The *Mbh.* states, that which does not exist will never come into existence.[9] The Sāṁkhya-s consider, there is a fundamental substance at the root of all the things in the world which is called as Prakṛti. From which arise the subsequent elements which are termed as Vikṛti or modifications (*vikāra-s*) which are the transformations of the Primordial Matter (Prakṛti). This matter has three constituents of goodness (*sattva*), action (*rajas*) and ingnorance (*tamas*). *Śā. K.* specifically declares that these constituents are capable of producing, creating the world.[10] Prakṛti is termed as *avyakta*, as it is not perceptible when the three constituents are in equable state. The Prakṛti is non cognisible due its subtlety. It is cognised from its effect and this cognition begins with intellect (*mahat*). This matter is *acetana*, it does not have life. Puruṣa is passive and without qualities. How can there be a creation in the absence of third principle? Sāṁkhya's answer to this question is that as a cow gives milk for its calf or iron acquires the quality of attraction by the proximity of a magnet, Matter coming into contact with person starts disintegration of its constitutions for final release of the Self (Puruṣa)[11]. As soon as the Self realises that it is different from the Matter it gets released. The creation begins in successive manner, Intelligence (*mahat*) is the first element in the process of evolution, then comes self sense (*ahaṁkāra*), mind (*manas*) follows.

This process of evolution from Nature by diffusion of its constituents (*guṇa-s*) has reflected in different *parvan-s* of the *Mbh.* The *Mbh.* states that the Primordial Matter emanated from the unmanifest is the creation of the nature of knowledge (*vidyā-sarga*) and the creation from intellect (*mahat*) and self sense (*ahaṁkāra*) is of the nature of non-knowledge (*avidyā-sarga*).[12] Kṛṣṇa in the *Gītā* asserts that the three constituents *sattva, rajas* and *tamas* are the strands, which spring from Prakṛti, bind the emboided, immutable soul in the body.[13] This thought agrees with *Sāṁkhyakārikā*.[14] *Gītā* recognises both Puruṣa and Prakṛti as beginningless and believes that changes (*vikāras*) and contituents (*guṇas*) are born of Prakṛti. Puruṣa abiding in this Matter enjoys the constituents of Prakṛti. Due to this attachment to constituents of

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Prakṛti, he becomes the cause of creation of the world.[15] This view is in consonance with the *Sā.K.*[16] Kṛṣṇa says, a part of himself, which is eternal has become soul. It drags the mind and the five senses, which rest in Prakṛti. Though unborn and immutable in essence, though the Lord of beings, and of governing nature, he takes birth, having presided over Prakṛti by his delusive power (*māyā*).[17] Here, he refers to himself as Paramātman. There is a clear synthesis of Sāṁkhya thought with that of the Vedānta.

In the *Mbh.*, Kṛṣṇa emphasises that Prakṛti is the resort of Brahman. It is presided over by Him, which creates all the beings and beings merge into Him at the time of dissolution. He, therefore, advises Arjuna not to worry, with the thought that he would kill his kiths and kins and incur sin thereby.[18] Further, since Arjuna who is bound by his nature, whether he liked it or not, will have to carry out his duties.[19] Arjuna fully convinced by this advice determined to fight.[20] It is noteworthy that it was possible only due to the manner in which the thoughts of the Vedānta and Sāṁkhya systems were synthesised by the Mahābhāratakāra.

Sāṁkhya philosophy propagates that when the equilibrium of constituents is disturbed, the creation ensues. Davies John states that the introduction of constituents (*guṇas*) of Prakṛti is an important part of physical and moral teachings. When Prakṛti begins to act due to the influence of the constituent of action (*rajas*), there is an activity which causes an imbalance and leads to the creation. Out of the three *guṇa-s sattva* is light or subtle and it illuminates. *Rajas* is stimulating and mobile and *tamas* is heavy and enveloping. According to *Sāṁkhyakārikā* 12 and 13 they have a joyous, grievous and stupefying nature and have the quality of enlightening, activity and restraint respectively. They function through mutual dependence, mutual production and mutual combination.

The *Mahābhārata* has presented a detailed description of the nature of the combination. The three *guṇas* emanate from nature. They exist in all the beings equally and can be identified, on the basis of their functioning.[21] When one is calm, happy, *sattva* is at work. The experience of anguish indicates *rajas* and when the mind is overcast by delusion, there is preponderance of the element of *tamas*. The soul creates the elements but the elements do not know the soul. The soul, however, always knows the elements.[22] The Supreme Soul is devoid of constituents. The constituents emanate from Nature.[23] When the soul realises that the elements are the constituents of Nature, it can have the knowledge of the Supreme Soul.[24] The *guṇa-s* dissolve into their causes. They merge into Prakṛti[25] when a person develops aversion towards these constituents, he perceives the Supreme Self.[26] This is the state of release. Thus, due to existence and proximity of these constituents the soul gets entangled in the cycle of births.

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The qualities and work of *guṇa-s* and their effect on various beings from different angle are described in the *Mahābharata*.[27] The *sattva guṇa* is the characteristic of great people. It is beneficial to all beings.[28] They retain highest position. The people in whom, there is a preponderance of *rajas* are graded as the lower ones. They are reborn again and again.[29] All the sinners have preponderance of *tamas* and they go to the lower world.[30] Kṛṣṇa states that nature constraints everybody to action and nobody has free will to action.[31] He says all the activities which are *sāttvika*, *rājas* and *tamas* are from Him.[32] He is not in them but they are in Him. Tilak B.G. explains the statement as "Since there does not exist diversity in his qualities (*nirguṇa*) form, he is not in them but they are in him. The *Bhagvadgītā* states that the action performed without attachment and fruit is *sāttvika*. *Rājas* type of action is with a desire of fruit. *Tāmas* type of action is performed without consideration of consequences. One who is self restrained, unattached, free from desire, obtains highest perfection through renunciation.[33]" Obviously, these thoughts are based on the discussion regarding the three constituents of Prakṛti presented in the Sāṁkhya philosophy.

The Sāṁkhya philosophy considers that the world consisted of twenty five elements. In fact, due to systematic study of these elements based on counting, it is called as Sāṁkhya system. Prakṛti is the creative element from which twenty three elements emanate. Puruṣa is the twenty fifth element in whose presence Prakṛti undertakes creation.[34]

The *Mbh*. states that there are two principal elements, the Matter and Person. Person is called *Kṣetrajña*, who observes creation by the Matter.[35] Then there are five sense organs, sixth elements is mind, seventh is the intellect and *Kṣetrajña* or the embodied self is the eighth element. The self sense (*ahaṁkāra*) in the body is the modification of intellect. Intellect is the presiding element of all the sense organs.[36] The first modifications of the intellect is the mind. Thereafter mind carries out the act of creation of the world. There is a gradation of elements. Accordingly, the objects of sense are higher than the sense organs, as they attract the sense organs towards them. The mind is higher than the object of sense. Intellect is higher than the mind as it controls the mind. However the highest among all these elements is the Soul. (Ātman).[37] There are five great elements (*pañcamahābhūta-s*) from which entire movable and immovable world comes into existence. The Nature, intellect, self-sense, mind, five gross elements, five organs, five subtle elements, five objectss of sense all these twenty four elements are materials (*jaḍa*) elements. However, the Self, the twenty fifth element is unlike other twenty four elements. It is *nistattva*. *Sā. K.* 19 too describes Puruṣa as different from other elements. The *Mbh*. states that at

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the time of dissolutions, the twenty fifth element is homogeneous like Nature. However, at the time of creation, since it is a stimulating factor for the creation, it appears as if manifold. It is like Brahman of the Upaniṣad-s.

Śrī Kṛṣṇa while explaining concept of *Kṣetra* and *Kṣetrajña*, declares himself as *Kṣetrajña* and directly connects him to Brahman.[38] *Kṣetra* is the body consisting of twenty four elements. *Kṣetrajña*, Puruṣa the twenty fifth element joined with Nature enjoys the qualities born of Nature. He then describes the Supreme Spirit in this body as supervisor, enjoyer, the great lord and the Supreme Self and declares that one who knows the Nature and spirit, together with the qualities, is not born again.

The *Mbh.* states when the emboided Self (*jīvātman*) transgresses Matter and the sense organ, he attains the Supreme Soul, which is eternal, without duality in the form of Nārāyaṇa.[39] Thus, ultimate release is merging into the Supreme Self. B.G. Tilak states that when intelligence becomes contemplative (*sāttvika*), the soul realises its identity and knows itself to be different from the Matter when the Matter is seen by Self it stops dancing and retires. *Sā.K.* 59 presents this simile.[40] According to the Sāṁkhya philosophy there are innumerable souls and when in an indidual soul, matter takes a placid (*sāttvika*) form, there arises a contemplative knowledge[41] and the self is released. Thus, it is the release of an individual soul. The other souls continue their worldly affairs. However, the spirit is finally released when his body perishes (*videhamukta*) till then he continues to live as a released man (*jīvanamukta*).

The relation of the cosmos with the soul has also been examined by the Sāṁkhya system synthetically. It is the considerationl of the mutable and immutable or of the perceptible and impercitible. According to Sāṁkhyavādins, the original fundamental substance at the root of all the things in the cosmos is Prakṛti. The subsequent emanation from Prakṛti is transformation, modification, (*vikṛti*). In view of the Satkāryavāda, since the things in the world have diverse qualities, the fundamental substance also should have different qualities. The Sāṁkhya philosophy, therefore, has made a provision of three classes of constituents inherent in Prakṛti *viz. sattva, rajas* and *tamas*. Due to the diverse nature of these constituents, the matter which was originally homogeneous assumes different forms such as the earth, water, sky, different animals, metals, human beings etc. The unmanifest Matter, when the constituents are in the state of equilibrium, is called imperceptible (*avyakta*). The things which have come into existence due to the movement of these three constituents are called perceptible (*vyakta*). At every dissolution, the perceptible objects become imperceptible and perceptible at the time of creation. The imperceptible unmanifest Prakṛti

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is called immutable (*akṣara*) and the perceptible things which come into existence from it are called mutable (*kṣara*). However, the term *Kṣara* does not indicate that these things are completely destroyed. It is in the sense of imperceptiblitiy. Since they merge into Prakṛti.

According to *Mbh.* there are two kinds of Puruṣa, the perishable and the imperishable. All the beings are perishable and soul within is imperishable. It also states that both Prakṛti and Puruṣa are perishable (*kṣara*) and imperishable (*akṣara*). The unmanifest Prakṛti, due to its nature of creation and dissolution is treated as imperishable (*akṣara*). Since manifest Prakṛti modifies repeatedly, it is considered as *Kṣara*. The elements like *mahat, ahaṁkāra* are produced by the union of Prakṛti and Puruṣa. Hence, they become substratums of each other. Puruṣa is, therefore, called *kṣetra*, which is *kṣara*.[42] When the being, recognises its real form and discards the mutable Prakṛti, and attains pure imperishable state, Puruṣa, is considered to be *akṣara*. This thought also appears in Aśvamedhic parva and Bhagavadgītā. The mutable (*kṣara*) Prakṛti and immortal soul which is *akṣara* exists in each being. Alongwith them, there is the Supreme Soul. When the being perceives the sentient element in all the beings, he is released. He attains immutable Supreme Soul.[43]

Since Prakṛti of Sāṁkhyavādin-s is insentient and Puruṣa is passive, uninterested, the creation by them would not be feasible. Hence, the *Mbh.* has considered Supreme Soul, Brahman presiding over these two and impels them to create the world.[44] Thus, the *Mbh.* has synthesized the Sāṁkhya concept of mutable and immutable with that of the Vedānta.

The *Mbh.* has modified Sāṁkhya doctrine of creation by bringing the two entities under the Supreme Self. B.G. Tilak has rightly stated that the *Bh. G.* has gone one step further the Sāṁkhya philosophy.[45]

It is noteworthy that though the *Mbh.* accepted the Sāṁkhya principles of Prakṛti and Puruṣa and the concept of creation of the world evolving out of Prakṛti alongwith the concept of *traiguṇya*, it did not accept dualism.

It can be concluded that throughout the *Mbh.*, the principles of Sāṁkhya philosophy have been synthesised with that of the Vedānta philosophy, mainly in order to propound the doctrine of monism of Upaniṣads *viz.* Brahman is the one and only one entity.

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दृष्टवदानुश्रविकः स ह्यविशुद्धि-क्षयातिशययुक्तः।

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तद्विपरीतः श्रेयान् व्यक्त्याऽव्यक्तज्ञविज्ञानात्।। Īśvarkṛṣṇa, *Sā.K.* 1-2

2. पञ्चविंशतिमो विष्णुर्निस्तत्त्वस्तत्त्वसंज्ञकः।
तत्त्वसंश्रयणादेतत्तत्त्वमाहुर्मनीषिणः।। *Mbh. Śānti. P.* 291.37

3. स एव हृदि सर्वासु मूर्तिष्वातिष्ठतेऽऽत्मवान्।
सर्गप्रलयधर्मिण्या असर्गप्रलयात्मकः।। *Ibid.*, 39, 40

4. एवप्रतिबुद्धत्वादबुद्धमनुवर्तते।
देहाद्देहसहस्राणि तथा समभिपद्यते।। *Ibid.*, 292. 1

5. *Ibid. Bh. P.* 35.19-21

6. तस्माच्च विपर्यासात् सिद्धं साक्षित्वमस्य पुरुषस्य।
कैवल्यं माध्यस्थ्यं द्रष्टृत्वमकर्तृभावश्च।। *Sā. K.* 19

7. *Ibid.* 37.17; 31.9-10

8. असदकरणादुपादानग्रहणात् सर्वसंभवाभावात्।
शक्तस्य शक्यकरणात् कारणभावाच्च सत्कार्यम्।। *Ibid.* 9

9. नासतो विद्यते भावो नाभावो विद्यते सतः। *Mbh. Bh.* P. 24.16

10. सौक्ष्म्यात् तदनुपलब्धिर्नाभावात् कार्यतस्तदुपलब्धेः।
महदादि तच्च कार्यं प्रकृतिविरूपं सरूपं च।। *Sā. K.* 8

11. वत्सविवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य।
पुरुषविमोक्षनिमित्तं तथा प्रवृत्तिः प्रधानस्य।। *Ibid.*, 57

12. एष वै विक्रियापन्नः सृजत्यात्मानमात्मना।
अहंकारं महातेजाः प्रजापातमहंकृतम्।।
अव्यक्ताद्व्यक्तमुत्पन्नं विद्यासर्गं वदन्ति तम्।
महान्तं चाप्यहंकारमविद्यासर्गमेव च। *Mbh. Śānti. P.* 291.20-21

13. सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम्।। *Ibid., Bh. P.* 36.5

14. त्रिगुणमविवेकि विषयः सामान्यमचेतनं प्रसवधर्मि।
महदादि तच्च कार्यं प्रकृतिविरूपं सरूपं च।। *Sā.K.* 11

15. *Mbh. Bh. P.* 35. 19. 21

16. .....संसारो भवति राजसाद्रागात्। *Sā. k.* 45.

17. अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया।। *Mbh. Bh. P.* 26. 6

18. मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन्।।
मयाहतांस्त्वं जहि मा व्यधिष्ठा युध्यस्व जेतासि रणे सपत्नान्।। *Ibid.* 33. 33-34

19. इति ते ज्ञानमाख्यातं गुह्यादुह्यतरं मया।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु।। *Ibid.*, 40-60

20. नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत।
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव।। *Ibid.*, 73

21. रजस्तमश्च सत्त्वं च त्रय एते स्वयोनिजाः।
समाः सर्वेषु भूतेषु तदगणेषूपलक्षयेत्।। *Ibid., Śānti. P.* 239. 16

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22. सत्त्वमात्मा प्रसवति गुणान्वापि कदाचन।
न गुणा विदुरात्मानं गुणान्वेद स सर्वदा।। *Ibid.*, 240-18
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तदा स गुणवानेव परमेणानुपश्यति।। *Ibid.* 293. 41
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28. अतः परं प्रवक्ष्यामि तृतीयं गुणमुत्तमम्।
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31. कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः।। *Ibid., Bh. P.* 25. 5
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नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति।। *Ibid.*, 40.49
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षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः।।
प्रकृतेर्महान् ततोऽहङ्कारः तस्माद्गणश्च षोडशकः।
तस्मादपि षोडशकात् पञ्चभ्यः पञ्च भूतानि।। *Sā.K.* 3-12
35. इन्द्रियाणि नरे पञ्च षष्ठं तु मन उच्यते।
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38. क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
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ENVIRONMENT, HEALTH AND SAFETY: GUIDANCE FROM THE BHAGAVADGĪTĀ

Lollah G.K. Murthy

1. Introduction

Many learned people have declared that the Bhagavadgītā has offered solutions for all their problems of life in both secular and spiritual pursuits. The message of the Lord was given in the battlefield to Arjuna to propel him to the realization of true knowledge and the path of right action. When all the values of life with which Arjuna grew, lived and cherished suddenly crumbled and disabled him with severe sorrow, Kṛṣṇa used various psychological techniques to impart the real perspectives of everything manifest and unmanifest. That essentially means that the Lord conveyed the Essence of Everything. While the Ācāryas wrote *Bhāṣya* on the Gītā and expounded the intellectual, emotive and evolutionary aspects, it is still possible to derive, even today, in totally different conditions, lessons for proper conduct of life for secular benefit to self and society. One has to understand the words of the Lord with a seperate and sincere perspective.

We are in an age of technological advancement. It has produced comfort and ease of living for some. But unbridled advancements mainly driven by greed and exploitation have caused a severe backlash. Even the air we breathe and the water we drink have become polluted in many parts of the world. The green house effect, ozone depletion, deforestation, unhindered population explosion are only a few pointers. In spite of so much money being spent all over the world on medical research, personal health has not improved greatly. Eradication of small pox, polio and a few other epidemics are put out as great achievements. But the means adopted and the havoc they have done is not even known to most of the people, leave alone the technical community who has caused it. So much confusion prevails on concepts of disease, heredity, epidemics and immunity. All this is done in the name of science and scientific advancement. Every living species adapts

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to nature to live and multiply. But the human being, gifted with the faculty of discrimination, lost the values and started thinking that concurring nature for convenience and comfort of a few is an achievement. In a short span of a couple of centruries since the beginning of the industrial revolution unfold imbalances and interference with nature have started showing the recoil effects.

2. Statement of purpose

The author proposes to apply the precepts of the Gītā harmonious living with the environment. In addition to focus the pointers in the scripture to propitiate the perfect and balanced principles in the manifest creation for individual and societal health. Also to emphasize the importance of these indicators for achieving excellent productivity with correct emphasis on safety even in industry, which is the main aim of the present complex technological evolution.

3. Environmental aspects

The *Bh. G.* gives a bird's eye picture of the human being as part of nature and prescribes certain necessary attitudes and procedures such that the human being can live in equilibrium, peace and prosperity forever. This is encompassed in the third chapter itself.[1]

Prajāpati, the creator, having in the beginning of creation created mankind together with sacrifices said, "By this shall you prosper, let this be milch cow of your desire".

When Īśvara put up the show of the universe of five elements and brought forth the loving organisms he also created the spirit of self dedicated activity—the *yajña*. This spirit of *Yajña* is seen everywhere. The sun shines, the moon regenerates the fertility of the earth, the sea throbs, and the earth bears all in the spirit of self-dedicated love, never with a trace of attachment or arrogating motive. They bless everyone, the grateful and the ignorant. Nature's cosmic power sustains all this in service. The creator declared as it were that no achievement was impossible if one knows how to act in the discipline of co-operation and the spirit of *yajña*. The Devas are the manifestations of the universal power, the mighty forces of nature and its phenomena with appropriate names such as Agni, Vāyu, Varuṇa etc. who sustain the creation. They represent the productive potential in any given field and bless the creation.[2]

This potential, which is generally dormant, is to be cherished by the Yajña activity, meaning activity with the spirit of sacrifice. *Yajña* will bless all who perform the activity. The crux of the admonition for the intelligent

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being is 'Cherishing one another shall attain the highest good 'परस्परं भावयन्तः'. If your endeavors are used for your needs and the profits are shared by the rest of the community, then the environmental forces shall bless you. Very illustrative signs adorn the road to the temple of Lord Venkateśwara—वृक्षो रक्षति रक्षितः।

Kṛṣṇa did not stop there. He knew the predilections and proclivities of humanity. In the next breath he points out that profits used for self-aggrandizement upsets the law of harmony of life.[3]

He who appropriates without offering his selfless efforts to society is designated as the social thief, a depraved criminal. (Swami Chinmayananda). This is the key to live in equilibrium in nature recognizing the universal laws of the environment. If one interferes and tampers with greed the price has to be paid for the consequences.

4.1 Societal Health

It is necessary at this stage to examine the term 'Health'. Today, this is the most misinterpreted and misunderstood term with all the advancement in the concept of science and medicine. One has to go round a series of specialists to be certified that a person is healthy. It is most unfortunate. The simplest definition of health is when the person does not feel any disturbance or discomfort or pain. One does not feel the head on the shoulders if there is no headache. Neither does one feel the presence of the nose if there is no cold or blockage. This is true of all organs in the body and the mind as well. If there is no depression or agitation the calm mind does not make one feel its presence. That is the proof of a healthy. It is harmonious family where the members, their thinking and activities blend and do not feel desturbed or oppressed by the presence of the others. Is it not true even reagarding a society or a nation? It is so because every individual, organization, member of the family as part of the sociological system performs the function and duty with diligence in the true spirit of *yajña*.

A small story will illustrate this principle. In a joint family, the daughters-in-law were assigned their duties. The first one would do the cooking, the second would have to serve the meal to all and the third had been assigned the duty of cleaning up. But with a lack of spirit of service, each one wanted to get her job done. The second would lay the plates before the meal gets ready and the third one would remove them and throw away for cleanup. Result is chaos.

The law of *Sevā* is implicitly followed by every sentient and insentient member of the creation. The human alone has been gifted with volition of action.[4]

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The fabulous forces of nature provide for the fulfillment of the desires and individual needs when the law of *Sevā* is followed with dedicated work. Let us examine the simple theme of life in this country before the onslaught of industrial and westernized way of life. In a purely agrarian community, the cow, naturally, was the greatest wealth. It satisfies the basic needs. Everyone could enjoy the produce. The excess of butter and *ghee* was pooled for the community. *Yajña* offer which created the smoke and necessary nucleation centres for cloud formation and rainfall– यज्ञाद्भवति पर्जन्यः. How grand does it look when we understand this world? This is the great example of societal health, living in harmony and pooling the excess potential for the benefit, health, wealth and stability of the community.

4.2 Personal Health

The definition of health is already given. Health is a state of the person. One does not have to go around to find if one is healthy or not. The perfectly healthy person is like a *Sthitaprajña* at the body level. Just as the example of the ocean given by the Lord for the mental stability, the onslaught of the climatic changes, germs, worms, viruses which are constantly blamed for causing diseases do not affect the really healthy person who lives a regulated life with clean habits. Even in the wrost epidemic, only a very small fraction of people are affected. In a world of six billion and more people the so called SARS brought down a couple of hundreds. One cannot live in incubators. There is tremendous misinformation regarding epidemics. Also, there are innumerable examples where all the sophistry of the tests and instruments do not discover any pathological change, but the person suffers. Scientifically, he is declared healthy but he feels otherwise. The converse is equally true. As soon as a simple physiological indicator like blood pressure goes beyond the agreed bandwidth, the person is certified sick and medicated for that particular symptom only. It some times goes on for the rest of life. What such medication does to the total system is not understood. Any consequent disturbances are treated as seperate diseases with more medication.

There is no rational logic about the cause-effect principle in understanding or treatment of sickness. Words like psychosomatic causes without a depth of perception. The theories of contagion, heredity and propensity to blame everything around such as climate, dust pollen and several other natural changes proliferate. Lord Kṛṣṇa, in just two *ślokas*, has given the quintessence of the cause, propagation and suffering of individuals due to sickness.[5]

It is proposed to enlarge on these verses separately and bring out their full impact on health and sickness subsequently. These verses are designated

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as 'The Ladder of Fall'. A repeatedly erupting thought in the mental space of any person propels the person to action. The quality of these thoughts is dictated by the accrual of experiences since beginningless time, due to the eternal cycle of birth and death, the *prārabdha*. The first pitfall is in the involvement with the thought, *Saṅgaḥ* which is the sign of the ingress of the *Rajoguṇa*. This *Rajas* lays the foundation for sickness, creating the susceptibility by tossing the mind helter-skelter. The next step is the origination of desire (*Kāma*). It raises its head due to a sense of lacking. One does not desire to have a head on the shoulders since one has it. It is a different matter if one wants more. Greed and need to aggrandize starts here. Such misapprehension of the actual fact is the creeping entry of the *tamoguṇa*. When this *tamas* predominates and takes over the mind, the very discriminative faculty diappears, *buddhināśa*, resulting in totally selfish existence, missing the finer purpose of life. This results in myriad diseases.

Lord has so beautifully portrayed in a subtle manner the cause-effect principle of sickness and at each stage of the fall down the ladder, the method of recovery. Kṛṣṇa never granted the notion of disease propagation through generations as is misconstructed these days so commonly. Understanding the laws of nature and living in consonance with them can get over even hereditary susceptibility.

5. Safety and Productivity

Scriptural knowledge is not meant for the fag end of life. It is for the person in the market place. It was taught to Arjuna in the battlefield between two armies arraigned to fight. It is indeed the call of many savants of the *sanātana saṁskṛti*. Every human activity has a direction and a target prescribed by Kṛṣṇa. We look at one such glorious governing principle, a valuable admonition.

A lot has been and is being continually said about safety in Industry and elsewhere. Generally, these are taken for lip service and the notion prevails at many places that this safety aspect interferes with productivity. Safetly first remains a slogan. There are so many codes, laws, guides and rules made but it is to be known that it is the attitude of people that finally settles safety. Lord has said it in a single *śloka* straight and unequivocally.[6]

Yoga is the attainment of some thing and stands for productivity. But it is *kṣema*, the retention of the attained wealth which signifies Safety. And what are the guidelines! *Ananyāḥ cintayantaḥ*—it is the single pointed effort and devotion that proples and propitiates productivity. There is no safety needed if there is no productive activity and there is no productivity if there is no real safety. Since none has the capacity to give life, none can take

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it away by laxity. *Yoga* and *kṣema*, productivity and safety go hand in hand. The attitude of one and all has to absorb and become instinctive by continuous and conscious practice.

The key word is being ALERT. Training and drilling into the mind makes people aware but alertness is a different matter. I will illustrate with a story. A woodcutter was so poor, he lived only by his daily labour. But he was constantly praying to Nārāyaṇa to bestow wealth unto him. Taking pity on him, Lakṣmī pleaded to the Lord to listen to the lament and prayer of the poor person. But Nārāyaṇa assured her that it would not be possible since the *'puruṣārtha'* of the person has not matured. But Lakṣmī would not listen either. The next day, when the woodcutter was going into the forest for his daily work, she kept a pot of money under a tree in his path so he could pick it up. Everyday, the woodcutter would search every corner for such a windfall. But on that fateful day a thought occurred to him thus—'I have been looking forward everyday for finding something of value with wide-open eyes in my path to rid myself of my penurious existence. But today I shall close my eyes and walk and see how it works'. He did that exactly. Even a moment of loss of alertness, a misstep or mistake results in massive damage to self and surroundings. *Nityābhiyuktāḥ*— constant and conscious alertness is the never failing need.

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   क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः।
   स्मृतिभ्रंशाद्बुद्धिनाशः बुद्धिनाशात्प्रणश्यतिः।। *Gītā* II. 62-63
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   तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्।। *Gītā* X. 22

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13

YOGA, SPIRITUALITY AND MEDICINE

N. Govindarajulu

> "Yoga science is looking not only at the heart of the human being but also at the mind and spirit and is trying to develop a perfectly integrated presonality, not only for an individual but for whole of mankind".
>
> Swami Kuvalayananda[1].

Yoga philosophy has provided a principle of life that has aimed towards achieving physical, mental and spiritual well-being, a principle that has withstood the test of time and place, the hallmark of any ture philosophy. Yoga provides an excellent means for the development of body, mind and spirit. This is the reason why great emphasis was laid for the Yogic way of life among the disciples in the system of education that prevailed in ancient India. Even to this day, physical, mental and spiritual well-being has been considered supreme in all types of education without which education is considered meaningless. Mahatma Gandhi has considered education as one that develops body, mind and spirit. Yoga or Union is the merging of individual soul with the cosmic or universal soul. The ultimate goal of Yoga is the restoration of absolute peace. Yoga is control of mind and senses equanimity and serenity. Yoga is not a religion but spiritual mehodology for a happy and healthier life.

Haṭha Yoga is the most popular form of Yoga for its role on insistence of health. The word "*Haṭha*" (*Ha+Ṭha*) means the Sun and Moon. The symbols like the sun and moon are applied to various functions of physical and mental organisms particularly to respiration and nervous system. In Haṭha Yoga, *āsanas* occupy an important place. They aim at promoting of health and efficiency of vital internal organs. *Āsanas* keep the spine, nerves, muscles and glands in healthy condition and give vigour to the whole body. The main objectives of the *āsanas* are resistance to disease, regular functioning of digestive and excreting system, a pure and adequate blood

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supply, a healthy heart, active nerves, mental equanimity and cheerful and happy mind. All diseases and malfuntioning of variuos organs are the result of different kinds of impurities. The main role of Haṭha Yoga is purification. If blood is impure, brain and nerves cannot function properly, purification practices can be resorted to. There are six such purification practices like Dhauti (removal of bile and other stomach impurities), Basti (Cleaning of lower intestines), Neti (Nasal Cleaning), Trāṭaka (Gazing), Nauli (Abdominal contraction) and Kapālabhāṭi (Diaphragmatic breathing). But these practices cannot be harmful if they are not done in a proper way or not done under the supervision of a Yoga expert.

Haṭha Yoga is the only ideal system for attaining proper and harmonious development of body, mind and soul. Patañjali, the father of Yoga stated that harmonious development of body, mind and soul can be obtained through eight limbs of Yoga. Haṭha Yoga emphasizes natural and normal method of living. It encourages natural methods and is the system of body purifunction leading to Rājayoga.

Yoga is a process of uniting oneself, with what he is essentially. The nature of man is peace, total bliss, knowledge, creativity and freedom. Each individual is a vital part of the whole universe. The Yoga system of philosophy presents a rational process where one is intellectually enlightened in his inner nature. In order to enhance the process of personality integration Yoga adopts necessary disciplines. Thus, the philosophical concept of Yoga refers to the wholesome development of individual i.e., physical mental, and emotional levels. Integral Yoga presents a blend of four major Yoga schools corresponding to the four aspects of the human personality–

Jñānayoga—the Yoga of Wisdom that trains and renders the reason sharp and subtle.

Bhaktiyoga—the Yoga of Devotion that cultures the feelings and brings about emotional integration in the personality.

Rājayoga—the Yoga of meditation that allows one to develop a strong will and controlled mind.

Karmayoga—the Yoga of Action that unfolds one's hidden potentials while preparing his psychological being to face and comfort life's day to day activities.

The Yogic concept refers to the working of body and mind for a homeostatic mechanism, which contributes to a balanced integrated functioning in both external and internal stimulants.

The word Yoga signifies functional integration at the highest level of

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spirituo-psychosomatic development, ensuring not only the health of the body but also experiencing the sense of well being of the senses, the mind and the soul simultaneously. It has laid down certain ways and means in the form of various physical and mental procedures to counteract the malicious environmental influences within and without the organism. The holistic approach of Yoga or all such Yogic practices including Yama—the rules of social hygiene, Niyama—rules of personal hygiene, Śuddhi Kriyā—purificatory procedures, Āsanas- postural patterns, Prāṇāyāma—breathing exercise, and meditation etc. are prescribed with the purpose of conditioning or reconditioning the body-mind machinery so as to extend its range of adaptability and this to achieve a harmonious development of the human personality. Yoga being a subject of varied interests has gained worldwide popularity. Recent scientific research trends have shown that it can serve as applied science in a number of fields such as health and family welfare, medicine and therapy, education, physical education and sports, and also as one of the valuable means for self realization and thereby development of human resources for better performance and productivity in daily life.

"Each soul is potentially divine." —Swami Vivekananda.

The state of Divinity or self perfection is referred to as a state of pure conciousness with maximum creativity and bliss. Self perfection is referred to as "Yoga" by Sri Aurobindo[2].

Swami Kuvalayananda has emphasized that Yoga has a complete message for humanity. Yoga has a message for the human body. It has a message for the human mind and it has also a message for the human soul[3].

"Health is the means of all the most sublime aspirations and achievements of mankind. It does not only mean to have a strong body and absence of diseases, but includes balanced mind, controlled senses, intutive intellect and integrated ego to have perfect evolution of all important faculties (*e.g.*, action, emotion, will, and wisdom) of personality into the state of Self realization"[4].

Mahatma Gandhi in his "Autobiograhpy" stated about Health and Exercise, "I believe that no matter what amount of work one has, one should always find time for exercise, just as one does for one's meals". He also quoted "Modern Education in this country has no relation with our every-day life. Thus, it leaves us almost utterly ignorant about our body" in *Key to Health* book.

"Health" is a state of complete well-being at physical, mental, social, moral and spiritual levels. Spiritual dimension of health as recognized by World Health Organization (W.H.O.) recently has given new impetus to man's well-being and happiness. Fast changing lifestyle of man in the midst

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of material pursuits, has put him under a great stress, strain, tension, and mental imbalance. Since man degraded himself from the evolutionary process of high conciousness he is destined to face new challenges in life.

Sound health is man's priceless treasure. If one does not possess sound health, one cannot enjoy success, prosperity and other comforts of life. Health, happiness and peace of mind are those assests and treasures that cannot be purchased. Health is a concern of every person. The scope of application of Yogic practices for health and fitness has been increasing day by day. Yoga has been found very much useful for psychosomatic disorders in the present times. Not only that the aim and objectives of Yoga and education are very similar to each other *i.e.*, both the disciplines aim at the individual's achievement of all round development or harmoniuos development of human personality.

Yoga, an ancient Indian system of Philosophy, found to play an important role in prevention, maintenance and promotion of health. The Yoga system of philosophy presents a rational process where one is intellectually enlightened regarding his inner nature. Yoga also shows the necessity disciplines one must adopt in order to enhance the process of personality integration.

Spirituality

Spirituality is the realization of the universality of truth and the experience of bliss. It is an opportunity to realize and become conscious of a Supreme Reality[5].

Fitness for Spirituality

Just as the tiniest drop in the ocean has a right to feel as part of the ocean, each individual has a right to feel the divine. Just like one's physical fitness is determined by the strength of the body, one's spiritual fitness is determined in the feeling of oneness, the desire to be with the divine all the time and the strength of one's power.

Difference Between Spirituality and Religion

In reality, religion and spirituality are the same. Spirituality is at the core of all religions. However, all religions have forgotten this core and fiction seems to have replaced fact. Religion has come to mean "blind organized faith" and has become dogmatic and fundamentalistic in its views. Spirituality is a one communication with the divine, without the influence of any organization or a set of dogmatic views. It is based more on personal experience rather than the experience of others.

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The *Gītā* is considered a handbook of practical living as well as a guide to spiritual attainment. It fact, practical life, if rightly pursued, follows one of the paths towards the spiritual goal. These paths are known as Yoga. We have already briefly discussed. The word Yoga defines the methods by which man's union with God is made possible.

Many are the paths by which one may travel to reach this one destination. Many religions are many paths. Indian Philosophy recognizes four main paths. (Yoga schools) to attainment. They are *Jñānayoga*, the path of knowledge; *Karmayoga*, the path of action; *Bhaktiyoga*, the path of devotion, or love; and Rājayoga, the path of meditation.

Each of these Yogas is an independent path to God, and when the end is attained, all the four are seen to join together in one. Supreme love, divine knowledge, true meditation, and true and divine action are at last identical and cannot be differentiated from one another. The Gītā insists that they must all be practised. Man is a complex of faculties of reason, will, emotion, and the impulse to action and he must seek union with God through all of them. He must be active as well as meditative; he must cultivate his intelligence and seek the supreme knowledge as well as cultivate love for the divine, Being. Such, in short, is the Yoga taught in the *Gītā*.

The first requisites for spiritual life are these: doing no injury, being truthful, honest, non-attached, modest, abstaining from wealth, maintaining faith in and after-life; practising continence, silence, patience, forgiveness, fearlessness, physical and mental purity, austerity, performing sacrifices, surrendering the self to God, making pilgrimages, working for the good of others, and serving the teacher. These are known in Yoga as the practices of *yama* and *niyama*. If these are rightly followed, bring great spiritual unfoldment.

Medicine

Yoga can be seen as a system of radical self-therapy. Today Yoga is utilized primarily to restore or maintain physical health, and it has proven very effective in this area. Its real power, however, lies in its strength as a comprehensive method of psychospiritual healing, leading to inner peace, clarity, and ultimately enlightenment or freedom[6].

Yoga, the ancient cult of Indian herigtage has become popular the world over during the past few decades. Not only as a health preserver and its promoter, but also on its way very much like a side effect or a bonus, it helps in preventing relief in many diseases which are resistant to conventional forms of therapy. Besides being free from the side effects commonly encountered in the drug therapy, Yoga is simple, safe, effective, though slowly but surely, it is being integrated into the mainstream of modern medicine.

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Along with material advancement and economic developement, there is massive increase in various types of ailments throughout world. No country can claim to be free of diseases. Every day, new health problems and new diseases with complex etiology and unknown causes are reported. It has been proved beyond doubts that there is no system that can be called safe, secured, effective and universally accepted for the treatment of various ailments. Modern medical scientists have started realizing the limitations of symptomatic treatment. Because they are now convinced that the root of all diseases may not be in physical body. A subtle link between mind and body has been established scientifically. In spite of recent advancement in various fields of medical science, entire world is looking for an alternative mode of treatment. Yoga is considered as the future hope and the only light in darkness.

Scope of Yogic Therapy in General

1.	Respiratory	:	Allergic rhinitis, Chronic sinusitis, Chronic bronchia, Bronchial Asthma.
2.	Digestive	:	Hyperacidity, Flatulence, Constipation, Chronic Colitis, Hemorrhoids.
3.	Cardiovascular	:	Essential Hypertension, Ischemic heart diseases.
4.	Orthopedic	:	Chronic Backache, Spondylosis, Sciatica.
5.	Metabolic	:	Diabetes mellitus, Obesity, Thyroid dysfunction.
6.	Nervous	:	Insomnia, Migraine.
7.	Psychiatric	:	Neurosis

In most of the Psychosomatic disorders the patients suffer due to a particular outlook of life, and these Psycho-physiological measures seem to help by improving the thought process reducing mental tension and changing the patient's personality and lifestyle which helps him to overcome his sufferings. But let us not get carried away by the fall claims made by Yogic therapy. It is not a panacea for all diseases. Early cases can derive maximum benefit and possibly prevent further deteriotion in the diseases process while advanced cases can get only tranquillizing effect and need additional symptomatic and substitute therapy.

Limitations of Yogic Therapy

1. In acute stage of disease: coryza, peplic ulcer, P.I.D. (Pelvic Inflammatory Diseases), Sore throat Infection.
2. In advance stage of a disease: Myopia, Asthma, Hypertension.

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The Development Plan for Yogic Therapy

1. Standardization of the techniques of all the Yogic practices useful for the therapy.
2. Continuous education of Yoga instructor, through workshop, symposium, and conferences.
3. Education for public and Yoga-students, through lectures and group discussions.

Science has given man a richer outer life but not inner growth. The ever increasing tension in today's competitive world takes its toil in the increased stress disorders often cutting down the flower of our society. We should keep an open mind and welcome the therapentic measures which has such as wide scope prophylactic therapeutic and rehabilitatory diseases. But Yogic therapy should not be considered a last resort when all remedial meausures fail. It has very little scope in acute, advance stages of diseases and accidental surgical conditions.

By judictious combinations of this ancient wisdom of Yoga with suphisticated modern therapy, let us attempt to give mankind not only freedom from diseases but positive Health which is his by birthright.

Conclusion

Health is a concern of every person. The scope of application of Yogic practices for helath and fitness has been increasing day by day. Also the therapeutic aspect of Yoga has been very popular as an alternative method of treatment of various diseases in modern times. Yoga has been found very much for psychosomatic disorders in the present times. The aim and objectives of Yoga are very similar to each other *i.e.*, both the disciplines aim at the individual's achivement of human personality or harmonious development of human personality. Yogic principles and their practice are the most effective, practical, and universally accepted to achieve the highest goal of life *i.e.*, Self-realization. The goal of Yoga and human life is self-realization. Spiritual practices are necessary to make the mind and resultant memory pure. Various religions and mysticism have been the long traditions practised by man over the ages for his spiritual development. Spirituality is the essence of man's nature, religions and faiths of the world have had brought out a variety of philosophies, beliefs, and techniques to attain the same.

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14

BECOMING DIVINE : CROSSING CULTURE BOUNDARIES

Isha Gamlath

Man's inborn necessity to associate and to consume the joy of being one with the divine has always been an attractive feature of most ancient eastern religions. Originating in the Vedic period and stretching to the religions of Indo-Āryan origin such as the worship of Mitra, Varuṇa and Indra, Zoroastrianism, of Phrygio-Thracian origin such as the religion of Orpheus, Kybele, Dionysus, Isis and Zalmoxi's etc. the concept of becoming divine achieved widespread popularity in antiquity. Although these religious traditions, stemmed from Indian sources they intermingled with the Avestan, Pesian, Egyptian, Greek, and Roman traditions due to prominent cultural, religious, political and historical links which existed between the East and the West. Emancipation or *jīvanmukta* elaborated in the Vedas and Upaniṣads reflects the Hindu aspirant's eventual unity with the divine. A unique state of release from all corporeal bondage, *jīvanmukta* fused with the above mentioned religious traditions. It has crossed cultural boundaries for no boundary prevents the joy and consolation of associating the essence of the divine. This paper traces the decisive and therefore, definitive link between the Eastern and Western religious traditions in the light of the all-pervading religious, cultural and spiritual necessity-becoming divine.

The end of the cycle of transmigration has a most distinguished promise for a devotee of the above mentioned religions. That is the consolation of becoming divine. Well-known not only in the Vedas and Upaniṣads and the systems of Indian philosophy becoming divine is a unique state when the Hindu aspirant is completely free from all desires, passions, evils, pleasures and pains. It is noted in Advaita Vedānta that the eradiction of Māyā (Illusion) and Avidyā (Ignorance) as the initial steps towards becoming divine. According to the Vedas those who praise or justify any appearance of evil are ones whose knowledge is based on Avidyā[1]. The Vedas note two significant directions in transmigration of soul. One is

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pitṛyāna which refers to those souls that follow their fathers who engaged in charitable work and who will be reborn as men in this world[2]. The other is *devayāna* which refers to those souls that cultivate virtue and destroy evil. There is also a line of thought that refers to the idea reaping the fruits of one's own deeds of *Karmans* on which depends his or her birth.

Greek philosophy and religion has a lot in store to prove the doctrine of transmigration of souls. Pythagoras is known to have remembered 20 of his previous births. Once he recognized the cry of a dead friend of his in the yelps of a beaten dog (Xenophaes. fr. 7), there is a famous line which refers to Pythagoras' grandmother being born as woodcock.[3]

Pythagoras banned the consumption of animal flesh on a general and a particular basis for fear of harming one's own friend and kin. The Stoics asked in sarcasm whether there is a sin in cutting the throat of an ox or sheep and of cutting a fir or oak tree.[4] Plato refers to men being born as animals with their earthly qualities. In keeping with the Upaniṣadic idea 'as a man does so will he be born'[5]. Plato (Phaedo, 80B-81C) puts forth, that the 'lawless' and 'violent' will be born as wolves, hawks and kites; the 'selfish' and 'gluttonous' and 'drunkards' as donkies and 'good citizens' as bees, wasps and ants.

He also mentions that ture lovers of wisdom or philosophers contemplate death as practice throughout their lives and that when death comes they are content to leave this world and join the company of gods. On a similar footing the Vedas and Upaniṣads maintain the idea that ascetic practices are followed by Hindu aspirants in order to become divine. They stress the importance of purification, concentration and identification. These help them to calm down these passions and to develop a sense of vanity towards material objects. These are similar to the expiatory and purificatory rites introduced by Orpheus in the 7th century B.C. into Greece. These rites stress on soul purification and asceticism. The Greek mystery cults too observed certain abstinences such as of bloodshed, animal flesh-eating, beans, leather, sex etc., in order to receive the bliss of becoming divine and the special care of the patron gods and goddesses of these mysteries. The Eleusinian mystery offers the bliss of becoming divine in the following manner.

"Thrice blessed are those mortals who see these rites before they depart to Hades; for to them alone is it granted to have true life on the other side. To the rest all there is evil".[6]

The Vedic concept of becoming divine corresponds with Zoroastrianism as eternal struggle between Ormuzor or divine light and Ahriman or daemonic darkness. The Dionysian and Orphic cults hold that it is necessary to cultivate the Dionysian or divine elements and to destroy

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the Titanic or human elements for soul purification. The cult of Mitra recevies our attention here as that too is a venture in which Mitra the companion directs the worshipper towards the light of the divine.

The above discussion is evidence to indicate that becoming divine has indeed crossed cultural boundaries. No boundary prevents the desire for becoming divine. Highly conceptual, deep rooted in a spiritual realm and of course Vedic in origin this human desire for becoming divine will always receive great attention regardless of any cultural barrier.

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15

YOGA FOR PHYSICAL, PSYCHOLOGICAL AND SPIRITUAL WELL-BEING : A CRITICAL STUDY

M.Parameswaran

Introduction

The term '*Yoga*' is etymologically derived from the term '*yuj*' which means 'to join' or 'conjoin', which is severally interpreted as, to merge the periphery with the centre, the microcosm with the macrocosm and the finite with infinite. Yoga at once implies attunement and absorption—attachment to Reality in each of us and absorption into the Infinite, which is the direction in which the evolutionary process unfolds. Yoga is also the means and end to its unfoldment.

Modern medicine consists mostly of antibiotics and chemotherapeutic drugs, which are employed to kill the bacteria responsible for the production of disease. These drugs kill not only pathogenic bacterias but also bacterial flora, which are considered essential for the maintenance of health and longevity. Moreover, the prolonged use makes the pathogenic bacterias resistant to these drugs. They also produce serious side effects and interfere with the metabolic process of the body, causing more and more diseases, and producing various types of allergic reactions. Thus, there is an urgent necessity for an alternative and effective therapy, which not only cures diseases but also preserves and promotes health. In this regard, Yoga plays an important role. It increases the resistence of the patient without producing any side effects.

Modern Man's Predicament

Unfortunately, the modern man who is part of the rat race is subjected to many social and environmental stresses, which precipitate disorders of various kinds on the body. In response to serious threatening environmetal stimuli flight or fight response is initiated in an individual, to mobilize the defence mechanisms of the body. When a person is faced with novel and/

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or stressful situations —like travelling in an over- crowded bus, facing an interview, or an examinations, he responds to the stress by unknowingly tensing the muscles, taking different defensive or offensive stances. The pulse rate increases, the mouth becomes dry, hormonal secretions change the blood constituents and biochemistry drastically. These changes are required for mobilizing the defence system of the body, for the survival of the individual. For example, blood flow to the skeletal muscles increases, enabling the person to take to flight or to attack the situation for overcoming it. However, social rules prevent us doing either. So, we are often expected to put up with these environmental stress stimuli and we suppress it, then the bio-chemicals secreted in anticipation to fight or flight are unutilized. These continue in the blood-stream for a long time and cause imbalances in the system.

The mind of man indeed plays havoc with the body. The social stress is characterized by the fact that its effects persist long after the removal of the stimulus. Further, the stress reaction is maintained in the absence of the direct confrontation. This is due to the fact that a person is able to recreate, ruminate and live-through this threatening experience. There is a pondering, a speculation and perceptual modulations, bringing about a renewed experience of the situation which is sometimes more violent than the event itself. These experiences, individually and collectively, induce the stress reactions in the person. Thus, the imbalance experienced is perpetuated and the body mechanism is taken away from equilibrium to a state of constant anxiety, resulting— in the course of time — in one or more of the psychosomatic disorders like bronchial asthma, hypertension, high blood pressure, diabetes, rhenumatoid, arthritis, etc. Even some forms of epilepsy and cancer are attributed to psychosomatic causes.

Basic Philosophy of Ayurveda

Yoga admits *Sāṅkhya* School of thought. Āyurveda is built upon the *Sāṅkhya's* philosophy. So, discussing the basic philosophy of *Āyurveda*, here, becomes indispensable. According to Āyurveda, like the universe, which is composed of *Pañca Mahābhūtas* or five basic elements (*Pṛthvī, Āp, Tejas, Vāyu* and *Ākāśa* or Earth, Water, Fire, Air and Ether respectively), the human body is also made up of the above pentads of substances. So, there is a natural harmony between the universe and man, the macrocosm and the microcosm.

Āyurveda also believes in the theory of *tridoṣas* (*Vāta, Pitta* and *Kapha*). *Vāta* is a powerful force in the body, which is produced due to the combination of two elements of the universe, *vāyu*, and *ākaśa bhūtas*. *Kapha* is produced due to the predominance of *Pṛthvī* and *Āp*. *Pitta* is produced

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due to the prodominence of *Tejas*. The constitution of an individual is also dependent upon *tridoṣas* and the predominance of one type of *doṣa* will decide the constitution of an individual. For example, if excess of *vāta* is present in an indivudual, then his constitution will become *Vātiya*, so also the excess of *pitta* and *kapha* makes an individual's constitution as *pittaja* and *kaphaja* respectively.

Among the *tridoṣas*, the normal funtioning of *Vāta* is considered to be of prime importance, because it controls all functions of the body and mind including the *doṣas*, *pitta* and *kapha*. It is like the air in the universe.

The normal *vāta* is five kinds viz.,

1. *Prāṇa*
2. *Apāna*
3. *Vyāna*
4. *Udāna* and
5. *Samāna*

Prāṇa Vāyu is the source of life, without which one cannot live, and which is also responsible for swallowing food, breathing, spitting, sneezing and belching. It not only regulates the heart and other vital organs including the senses of the body, but also makes them work life long.

Apāna Vāyu is situated in the lower part of the digestive tract and it moves in the pelvis, bladder and external gentalia. It helps in the expulsion of urine, faeces, flatus and foetus, menses and semen.

Vyāna Vāyu is situtated in the heart and moves all over the body. It carries Rasa (Food juice) and blood throughout the body and nourishes the entire system of the body. It not only helps in the opening and closing of the eyelids and other movements of the body, but it also aids in the secretion of perspiration.

Udāna Vāyu is the main source for the strength of the body and mind. It moves from nose up to the umbilicus and it is also responsible for the production of various sounds. The strength of the mind and its functions like memory and intellect and speech are controlled by it. Colour, strength, memory and courage are controlled by it as well.

Samāna Vāyu is situated near the digestive fire and moves all over the alimentary tract. It helps in the digestion, assimilation and differentiation of food from nutrient and excreta, and propels and contents of the intestines forward. In other words, it controls the digestive fire and enzymes, which are secreted in the gut.

When the normal functioning of these *vāyu-s* is disturbed, the corresponding function will not take place harmoniously.

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Health and Disease

Disease is produced due to an imbalance in the normal state of equilibrium of *tridoṣas*. The *doṣas* govern the physiological activities of the body. Any derangement in the state of equilibrium in the body will create an atmosphere, healthy for the growth and multiplication of bacteria. Āyurveda too believes in the production of the germs and their disease producing process.

When the body, mind and soul are in perfect equilibrium and function properly, such a state is called "Health". *Suśruta saṁhitā* (15/41) rightly defines health as:

Samadoṣa samagniśca samadhātu malakriyāḥ.
Prasannātmendriyamanaḥ svastha ityabhidhīyate.

which means, "a person who has the equilibrium of *tridoṣas, Dhātus, Agni* and who is happy in body, mind and spirit is termed as a healthy person. So, the main aim of Yoga-practitioner is to restore the imbalanced state of *doṣas* to their normal healthy state".

Prerequisites for a *Yoga-sādhanā*

There are certain prerequisites prescribed for a beginner in Yoga. Certain food habits are precribed for a practioner of Yoga. *Haṭhayogapradīpikā* prohibits the following foodstuff as unsalutary for *yogin-s.*[1]

"Things that are bitter, sour, pungent, salty, heating, green vegetables (other than those ordained), sour gruel, (sesame or mustared) oil, sesame mustard, alcohol, fish, flesh including that of the goat, curd, buttermilk, *horsegram*, the fruit of the jujube, oil cakes, asafoetida and garlic".

Only when a person is freed from corpulence, phlegmatic disorders, impurities, etc., by the performance of the six *kriyās*, one should practice *prāṇāyāma*. Then success (in Yoga) is achieved without strain.[2]

Therapeutic Value of Yoga

Though therapeutic applications of Yoga are not envisaged in Patañjali's *Yogasūtras*, later works such as *Gherenḍa Saṁhitā and Haṭha-yogapradīpikā*, brought out the therapeutic importance of Yoga.

Patañjali's definition of Yoga in the second aphorism as "*yogaḥ citta vṛttinirodaḥ*" which literally means that Yoga is a method for restraining the *citta* or mind, from taking various external manifestations, shows very vividly that Yoga can be very useful in solving the psycho-somatic disorders.

I limit myself only to some practices of *Aṣṭāṅgayoga* and *Haṭhayoga*.

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Āsanas, prāṇāyāma, kriyās and meditation form the basis of therapeutic applications of Yoga for restoring the homeostatic balance of a person.

The Role of *Āsanas*

The practice of *āsanas* confers flexible body and make it strong and supple as well as finely control it. The strength due to isometric types of exercise, prepares the body to face the adversities of modern life.

As elucidated in *Haṭhayogapradīpikā, Matsyendrāsana,* increase the appetite by fanning the gastric fire, it acts like a weapon and destroys all the terrible diseases of the body. If one practices this daily, it arouses *Kuṇḍalinī* and makes the moon stay in him.[3]

The *Mayūrāsana* cures diseases like *Gulma* (enlargement of the glands), *Udara* (dropsy and other stomach diseases), etc., and overcomes the imbalance of the homours (viz., *Vāta, Pitta* and *Kapha*). It enables digestion of all food indiscriminately taken.[4]

Śavāsana removes fatigue caused by the other *Āsanas* or physical exertion and induces repose of mind. If practised as *Yoganidrā*, it annihilates all stress and strain caused by modern life style.

We have a whole series of associated disease with low back pain as one of the most common disorders, afflicting more than fifty percent of the population in any country. Carefully selected *Yogāsanas* have been found to be effective in solving this most painful and common problem.

The Role of *Prāṇāyāma*

Prāṇāyāma literally means "control of *prāṇa* or channelising *prāṇa*". *Prāṇāyāma* is practised in a comfortalbly seated posture, preferably in *Padmāsana* — since the lower spine is automatically made straight to enable easy flow of the *prāṇa* throughout the body. Since *prāṇa* pervades the entire human system, it is natural that the control of *prāṇa* benefits the entire psychophysiological framework of an individual. Even if a person has physical limitations in practising *āsanas, prāṇāyāma* alone is sufficient to confer a psychosomatic balance.

One type of *Kumbhaka*, called *Sūryabhedana kumbhaka*, if practised regularly purifies the brain, destroys diseases arising from excess of *vāta* and cures maladies caused by worms (bacteria, etc.)[5].

Another type of *Kumbhaka*, called *Śītalī* destroys diseases of the abdomen and spleen and other diseases as also fever, biliousness, hunger, thirst and the bad effects of poisons.[6]

Haṭhayogapradīpikā proclaims, "through the proper practice of *prāṇāyāma*

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(along with right food and proper *bandha-s*) there is freedom from all diseases".[7]

Role of *Kriyas*

The six acts, *viz., Dhauti, Vasti, Neti, Trāṭaka, Nauli* and *Kapālabhāti* have tremendous therapeutic value.

By the efficacy of *Dhauti*, bornchial diseases, asthma, *plīha* (diseases of the spleen), leprosy (and similar skin diseases) and twenty other diseases brought by phlegm disappear.[8]

By the power or *Vasti, Gulma* and *Pliha* (enlargement of glands and spleen), *Udara* (*dropsy* or other stomach diseases) and all diseases arising from an excess of wind, bile and phlegm are cured.[9]

Jalavasti, when duly practised, refines the bodily constitution (*dhauti-s*), sense-organs (*indriya-s*) and the internal organ (*antaḥkaraṇa*). It makes the body bright and increases the digestive power. It destroys all the disorders, in the constitution.[10]

Neti purifies the region of the skull and makes the sight capable of perceiving subtle things. Also, *Neti* soon removes all diseases of the body above the shoulders.[11]

Naulī, the crown of *Haṭha Yoga* practice, stimulates the gastric fire if dull, increases the digestive power, produces happiness and destroys all diseases and disorders of the humours.[12]

Kapālabhāti destroys phlegmatic diseases.

Spiritual Well-being

The stages of *Dhāraṇā, Dhyāna* and *Samādhi* constitute various levels of meditation on brain functions has been intensively investigated by various research groups. The neurons of the brain reach their highest level of proficiency, turning away from sensory— dominated to extra– sensory perception. During the stages of intense meditation those insights into the nature of Reality are experienced. On the material plane, intuitive, knowledge of the physical world is gained which constitutes the pinnacle of creative activity. Physical scientists of renown, great artists and poets have experienced this intuitive preception during brief meditative states. Thus, the practice of meditation not only confers an unequivocal equanimity, but also a state of keen perception in which awareness– being uncontaminated by the sense and the material object— is "filled with Truth".

It is necessary to distinguish here, between two types of *Samādhi*— two types of supra sensory perceptions—one, a lower awareness brought

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about by concentration of the mind on specific object or word or a *mantra* and the second, a higher awareness attained when the mind is not dwelling on a *mantra* but is entirely bereft of qualities, only receiving the truth about the Ultimate Reality. The nature of reality, the understanding of the physical laws that govern the universe, can be comprehended by concentrating on one aspect, one question and evolving a new understanding on the physical reality. In the higher *Samādhi*, the whole being of a *yogin* is filled with Truth. He is in state of Realization and Patañjali assures us that the experience resulting from this *Samādhi* transcends all others that are material based. It is here that the consciousness is in its pristine grandeur receiving and experiencing Ultimate Reality and there is no question of disease, infirmity or discomfort of any kind because the *Sādhaka* is beyond all material forms and manifestations.

Conclusion

Yoga encompasses the entire spectrum of human activities. Yoga is a way of life, a way of being. It pacifies *citta* whose *Vṛttis* constitute the basis of all psychosomatic problems that plague mankind today. Achieving a change in our attitude towards our environment is not an easy task to accomplish. But Yoga will make it easy, by teaching us the methods of attaining equanimity and for reaching the Supreme. At the level of body, the *bahiraṅga sādhanās* or *yama, niyama* and *āsanas* can bring the body functions under control. With the practice of *antaraṅga sādhanas* of *prāṇāyāma* and *pratyāhāra*, the mind is brought under control. With the mind and body working in perfect harmony, all diseases are eliminated.

After discussing so much about the positive side of Yoga, it becomes essential to make certain observations. Every Yoga teacher should possess a strong grounding on the basic philosophy of *Āyurveda* and/or knowledge of the functioning of the human body and real changes that an *āsana* or a *prāṇāyāma* could cause in the system. Every Yoga teacher should be aware of the prerequisites and should implement it strictly. The Yoga Instructor should give individual attention to each and every *Sādhaka* and must study the body constitution and intensity of the disease (if afflicted with any ailments) of the *Sādhaka* and only then should teach any Yogic technique that suites him/her.

Haṭhayogapradīpikā warns us about the ill effects that might follow when Yoga is practised wrongly. It says, "a practitioner of Yoga, by a mistaken course of Yoga brings upon himself all diseases".[13] By a wrong course of *Prāṇāyāma* are produced hiccup, asthma, bronchial diseases, pains in the head, ears and eyes and variuos other diseases.[14]

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16

DESCRIPTION OF THE HEART IN UPANIṢADS

Manmohan Acharya

The human heart has always become curious to know about the heart. The word Heart means a hollow muscular organ of human body which keeps the circulation of blood by rhythmic contraction and dilatation[1]. It also means the centre of person's thought and emotions, the vital bodily funtions and the seat of thought and intellectual operation, *e.g.* Mind[2]. *Hṛd* in Sanskrit means the heart. The exact etymological meaning of *hṛd* is '*harati hṛyate va viṣayaiḥ iti hṛd*[3]'. According to some Lexicons like Amarakośa *Hṛd* and *Hṛdaya* identify the same meaning. '*Cittam tu ceto hṛdayam svāntam hṛn mānasam, manaḥ*[4]. Bharata, a famous commentator of Amarakośa speaks - *vukkam, agramānasam, hṛdayam* and *hṛt* as synonymous to each other. '*Bukkāgramānsam hṛdayam hṛditi catvarī hṛdaye. Kecit bukkāt pṛthageva hṛdayantargate mānasaviśeṣe padmākāre hṛdayādi dvayamāhuḥ. Dhātoḥ anekārthatvat*'. *Hṛt* or heart basically provides two meanings. One is physical and another is psychic.

Hṛdaya (m) the word itself defines the heart according to the Upaniṣadic reference. *Eṣa prajāpatiryad hṛdaymetad brahmaitad sarvam tadetat trayakṣaram hṛdayamiti, Hṛ ityekamakṣaram abhiharantyasmai svāscanye ca ya evam veda, Da ityekamakṣaram dadātyasmai svascanye ca ya evam veda, yamiti ekamakṣarameti svargam lokam ya evam veda*[5]. These three syllables represent three verbs-*hṛ* is to collect, *da* is to donate and (in) *ya* is to move. *So, which collects, distributes and moves is hṛt*[6]. Though the word Heart is used in so many contexts in the Vedic and Upaniṣadic scriptures, the scholars of Āyurveda admit only two, such as (i) *Uro hṛdayam* and (ii) *Siro hṛdayam*[7]. But taking the definition given by *Bṛ. Up.* into consideration, we get three important meanings *e.g.*, (i) Physical heart (*Uro hṛdayam*), (ii) Psychic heart (*Śiro hṛdayam*) and (iii) Spiritual heart (*Para hṛdayam*).

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Root.hṛ	*Root.dā*	*Root. yā*	*ḥr-da-ya*
Which collects	and distributes blood,	and gets the body moving is *Uro-hṛdayam*	Cardio
Which collects	and distributes knowledge	and gets the mind moving is *Śiro hṛdayam*	Brain
Which collects	and distributes the matter	and gets the life moving is *Parahṛdaya*	Soul

Uro-Hṛdayam (Cardio)

The heart is a hollow muscular organ where blood and air are blowing.[8] The vertebrates keeps up the circulation of the blood by rhythmic contraction and dilatation.[9] It is otherwise known as Kardia or Cardio. *Hṛdayam* in the Vedic or Vedāntic description also identifies the above physical phenomenon of heart. Hence, the scholars of Āyurveda identically name it as *Uro-hṛdayam.*[10] As the existence of life could be realized through the heart, so it is compared with a Hiraṇyamaya *kośa* or golden treasury by the seers of Atharvaveda[11]. *Hṛdayam* is the only way for blood circulation of a body[12].

Structure of Uro-Hṛdayam and it's Function

Eṣa prajāpatiryad hṛdaymetad brahmaitad sarvam tadetat tryakṣaram hṛdayamiti, Hṛ ityekamakṣaram abhiharantyasmai svascanye ca ya evam veda. Da ityekamakṣram dadātyasmai svascanye ca ya evam veda, Yamiti ekamakṣarameti svargam lokam ya evam veda (*Bṛ. Up.* 5.3.1). The verb *hṛ* represents to mean *hara, āharati* or collection. According to modern Medical Science in systemic circulation[13] the heart collects blood from the body and in pulmonary circulation[14] it extracts blood from the Lungs. Here the composite syllable *da* in the word *Hṛdaya* (m) is a verb which means to provide or distribute. The heart supply blood to the body in systematic circulation and to the Lungs in pulmonary circulation. The last one is *ya*, which is derived from the verb *in (Gatou)* and it is observed that the heart propels blood to every part of the body gets the body in movement. It is observed from the above quoted definition that the Heart or *Hṛdaya* is a system. Uro-hṛdaya is the central or vital machinary by which the blood cells are circulated through out the body. As per the description of Upaniṣad it is only way of survival of life. *Sarvāsām vidyānām hṛdayam ekāyatanam eva*[15]. *Hṛdaya* is a hollow tube having empty spaces. *Ayam ākāśaḥ sarveṣām bhūtānām madhu: Asya ākāśasya sarvāṇi bhūtāni madhu yaścāyam asmin ākāśe tejomayaḥ amṛtamayaḥ puruṣaḥ, yaścāyam adhyātmam hṛdi ākāśaḥ tejomayaḥ amṛtamayaḥ puruṣaḥ ayameva saḥ*[16]. A large number of *nāḍīs* are connected with *Hṛdaya*, so it is known as *hṛdayāñjali*[17]. As per the description of *Bṛ. Up.* there are 72 vital *nāḍis* connected with *hṛdaya.*[18] *Śāṇḍilya Up.* counts 14 number of primary *nāḍīs*, such as (i) iḍā, (ii) Piṅgalā, (iii) Suṣumnā, (iv) Sarasvatī, (v) Bāruni, (vi) Pusā, (vii) Hastājihvā, (viii) Yaśasvīnī, (ix)Viśvodarī, (x) Kuhī, (xi) Śankhiṇī, (xii) Payasvinī, (xiii) Alambusā and, (xiv) Gāndharī[19]. These *nāḍīs* are the

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tubes those transport *rudhira* to all parts of a Śarīra[20]. Out of these *nāḍīs* some are *hṛdayagranthis*[21], some are *hṛtlekhās*[22] and some are *snāyugranthis*[23]. *Snāyugranthis* are normally *vāyu-vāhini nāḍīs*[24]. These *snāyugranthis* are thinest tubes through which *prāṇavāyu* and food substance pass from *rudhiravindu* to Jīvakośa. *Hṛdayam* and *snāyus* are equipped with *hṛdayadvāra*, which allow the *rudhiras* to flow in one direction[25]. *Dhyanabindūpaniṣad* counts 1072 *nāḍīs* including large and small.[26] Iḍā, Piṅgalā and Suṣumnā are three major *hṛdayagranthis. Īḍā piṅgalā suṣumnāstisro nādyaḥ prakirtitāḥ, Īḍā vāme sthitā bhāge piṅgalā dakṣiṇe sthitā suṣumnā madhyabhāget ūprāṇamārgāstrayaḥ smrta*[27]. Some improtant *nāḍīs* are *prānavāhinī-nāḍis*[28]. *Prāṇa* no doubt identifies the Oxygen (in modern terminology) here[29]. It is otherwise known as Caitanya in the Vedic philosophy. Vedāntasāra defines this *prāṇa* as *prāggamanavān nāsāgravartī vāyuḥ. Nāsikāpūtena prāṇaḥ paryāyeṇa pravartate, tisrastāḥ nādakāḥ tāsu prāṇa yāvantam carati*[30].The life is living in heart since there is *prāṇavāyu*[31]. There is a another *vāyu* flowing in the *nāḍīs* of *hṛdaya*, named *vyāna*. It is described in Prāśnopaniṣad that "*hṛdi hi eṣa ātmā*". *Attraitad ekaśatam nāḍīnām tāsam śatam śatam ekasyām dvāsaptātīrdvasaptatiḥ pratisākhānadisahasrāṇi bhavanti, āsu vyānascarati* (3.6). *Vyāniti sarvaśarīram vyapnoti viśeṣeṇā ānayati iti vyānaḥ*. This *vyānaḥ* is no doubt named as carbon dioxide by the Modern Scientists.[32] *Satam caika hṛdayasya nāḍyaḥ, mūrdhānaṁ abhiniḥsṛtaikā tayordhamāyan amṛtatvameti viśvamanyā utkramaṇe bhavanti*[33]. Perhaps the largest *hṛdgranthi* of the *hṛdaya* is described here as *Murdhānam abhinisṛtā ekā nāḍī*. This *nāḍī* might be one among Suṣumnā, Īḍā or Piṅgalā. The Heart is separated in two by a partition. Left side of the Heart handles the blood rich in Prāṇavāyu, where as the right side pumps, the blood enforced with Vyāna-vāyu. The combination of both the sides is identified as *Hṛdayāñjaliḥ*, by joining the two *hṛt-pārśvam*. Moreover, the Heart or *Hṛdaya* looks like a lotus flower kept in downward direction. "*Puṇḍarīkeṇa sadṛśam hṛdayam syād adhomukham, jāgratasted vikasati svapataśca nimilati*".[34] In so many Upaniṣads the lotus like shape of *Hṛdaya* is found described[35]. The position and functions of various *nāḍī* are described in Sāṇḍilyopaniṣad as follows: "*Īḍā-piṅgalā-suṣumnā-sarasvatī vāruṇī-puṣa-hastajihvā-yaśaṣvinī-viśvodarī-kuhu-śaṅkhiṇī-payasvinī-gāndhārī. madhyasthakuṇḍalinīmasritya mukhyā nāḍyaścaturdaśa bhavanti. Tatra suṣumnā viśvadhāriṇi mokṣamargeti cācakṣate. Gudasya pṛṣthabhāge vinādandasritā mūrdhāparyantam brahmarandhre vijñeyā vyaktasūkṣma vaiṣṇavī bhavati. Suṣumnāyāḥ savyabhāge iḍā tiṣṭhati. Dakṣiṇabhāge piṅgalā.....Yathā aśvatthādipatram śirobhirvyāptaṁ eva śariram nāḍibhirvyāptam (15.1). The nāḍicakra and Kuṇḍalī* are also depicted nicely by the seers of Upaniṣads—

"Tatraiva nāḍīcakram tu dvādaśābham pratisṭhitam.
Śarīram dhriyate yena vartate tatra kuṇḍalī[36]*".*

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Śiro-Hṛdayam (Brain)

Āyurveda opines *hṛdaya* as *cetanādhiṣṭhāna* because both the cardio and mind are inter-connected. A physical heart has no function without the brain or it's psychic action. On the other hand the brain is no more active, when the cardio is failed. This theory of complementary action was known to the Vedic seers, so they accepted *hṛdaya* as the seat of mind (*manas*)[37]. *Hṛ-da-ya* by etymological interpretation means the mind as it collects (*hṛ*) and distributes (*da*) knowledge and gets the mind moving (*ya*). Since the brain has direct nexus with Cardio and mind it can be known as *Śirohṛdayam*. In *Bṛ. Up.* it is told that the passions and desires some times enter into the Heart of the individual. When Heart discards and destroys those material desires man reaches immortality[38]. Ācārya Śaṅkara in his commentary connotes Heart as Buddhi. Here, the word Heart is no doubt a Psychic Concept. It is written in some Upaniṣads that— *Kāma eva yasya āyatanam hṛdayam loko manorjyotiryo vai tam puruṣam vidyāt sarvāsyātmānaḥ pārāyaṇam sa vai vedito syat.* In this context *Hṛdaya* is a light. *Hṛdayena buddhya paśyati iti śaṁkaraḥ.* This *Hṛdaya* is described as the Light of Mind, Light of Death, Light of Water-god and Light of Prajāpati. In the Kaṭhopaniṣad it is explained that if a *manīṣin* purifies himself by his hearty mind, he becomes immortal and touches salvation (2.3.9).

Para Hṛdayam (The Cosmic Heart or Super Spiritual Heart)

In the Upaniṣads somewhere Heart is also described as the Soul. In the *Bṛ. Up.* Sākalya tells that, *Hṛdam vai Brahma, hṛdayameva āyatanam ākāśaḥ, hṛdayam vai samrat sarvāṇi bhūtāni pratiṣṭhitāni bhavanti hṛdayan vai samrāt paramam Brahma.* Here, without any hesitation we can say that the Upaniṣadic seers accepts Heart as a Super Soul. It is beyond either the Physical Heart, Cardio and Psychic Heart, Mind. It is par excellence and the Spiritual Heart.

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17

PERFORMANCE OF MUSIC DURING VEDIC TIMES

T. Seetharamalakshmi

During the Vedic times chanting and repeating the *Vedamantras* was practised by showing the *tāla* with the symbols of hand movements. *Hastamudras* in Samahasta are for signifying the time measure and *tāla* measurements. Chanting of *Mantras* was started with a limited number of notes starting with one *svara*, two *svaras*, three *svaras* and thus, gradually increasing them upto seven *svaras*, beginning from *Ṛgveda* and upto to Sāmaveda times. Then these compositions *viz.* hymns which were related to the Vedic gods added to the purpose of being a cultural performance of *Yajñas* and *Yāgas*.

Music instruments used either as a Drone or as playing like stringed *Vīṇā* of ancient times formed added effect for recitation. Vīṇā instrument was played by the wife of Somayājin or by any other conversant. Later the music entered into the Gurukula System which involved a close student-teacher interaction which resulted into the benefit of students learning the music to attain the level of perfection. Also music has been used as a part of recreation and later it became a powerful medium to gain knowledge, and also pick-up voice culture for correct renderings. Improvisation in the requisites of music like *Tāla prastaras* and *Svaraprastaras* with intricate variations therein, the *tālajātis* as well as *Śruti-sthānas* took place. Side-by-side with the various varieties of musical instruments like Tāla, Suṣira, Avanaddha and Ghara etc. are used, classified and developed to increase the effects.

Further on, music grew into the levels of Kalpita and Manodharma Saṅgīta. Later on, the music performances reached the Royal Courts also crossing the temple limitations. Earlier, the temple was the venue. Men and Gods recreated with the music and it was a pleasure-filled sport. Later,

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music attained a respectable status which was exhibited by stage performances. This was a source and opportunities for all kinds of audience. Moreover, in the beginning, learning and performing music did not contain much variety as in the comtemporary times. Contests with one Rāga's elaboration gave rise for exploring Rāga talent among music scholars. Likewise, the *tāla prajñā* and *pallavī prajñā* and such awareness too got added subsequently. Now the field is academically strong.

Afterwards there developed invention of many musical forms. Thereby music attained a status in educational and performance curriculum.

Music turned into an academic subject of wanted education and got introduced into the schools and colleges and also in universities as a special subject for study and research. Syllabi have been framed making the *Kacheri* art also as an essential requisite in the curriculum. Owing to that, the standard of concerts increased with *Ghana*, *Naya* and *Deśya* features in it and today it is a great mass media to influence the minds of all kinds of people including those who can be even treated with *rāga* and *tāla* therapies.

This paper discusses the genesis and development and culmination of art of performance of music and its methods tracing from the Vedic *mantras* and *sāmans* in particular and coming upto the present levels.

During sacrifices Sāman chantings were encouraged. That is the genesis of the culture of music performances as such. The various *mudrās* and hand poses (Sāmahasta) are for signifying the time measures and tāla measurements. *Saptasvaras* were the base for *Sāman* chanting and therefore the music scales as such got evolved further. Besides traditional Vedic chanting, the contemporary forms like *Laukika gāna* and *Janagāna* etc., have simultaneously come into practice. The household women used to sing Lullabies as cradle songs for their children. Moreover, while doing *pūjās*, the *Pūjavidhi*, itself was done by singing the song forms. So,the working men and women according to their work (*Vṛtties*) used to employ music to overcome their fatigue and tiresomeness. The music helped them to ease the stress and strain caused due to hard work like pounding, grinding and winnowing etc. That was rather spontaneous. They basically neither knew music nor the system of singers.

However, whatever way they sang, others listened, shared the enjoyment and exprienced relief out of it. This suggested the division of *Śtotṛs* and *Gāyakas* which completed the requirements of *kacheri* concept. Actually, the folk music paved way for the development of music performances. There is no doubt that since India and Indian people are known for emotions and sentiments, there is room for acesthitic and ethical values.

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The orchestra, solo singing, group singing and many such modes were pre-existant in ancient times. Due to the advent of Dāsa Pantha, and Bhagavata Dharma in India, there came scope for *Bhaktimārga* envoloped by music traditions. Gradually, music attained standards and became an educational medium through which people derived multifaceted advantages. Moreover, there existed *Rāja-sūyas* and it was a great source of support to music.

The entire nature is filled with music. This point has been well attested by many poets like Vālmīki, Vyāsa, Kālidāsa etc. For example in Rāmāyaṇa Vālmīki specially in Aranyakāṇḍa describes the nature's music. He points out the Rhyme and Rhythem in nature and summarily concluded "*Vane saṅgītam pravrttam iva*". Music is produced by the flora and fauna and hence the nature is an inspiring guide and supportive enthusiasm. The bees are known for humming. So the birds are known for chirping sounds and the sweet singing cuckoo is famous for musical notes. Further, the holes in the leaves and trunks of trees produce sounds which paved way for instrumental music *e.g.* "*Tantrisvanaḥ karna sukhaḥ pravṛttaḥ*" Kālidāsa at another place says "*Kīcakaiḥ pūrya mānāḥ*" referring to the sounds produced by the stems of Bamboo trees. The tightened creepers gave rise for string sounds when breeze blew anthem grazing the edges. They generated vibrations which filled the atmosphere with a musical touch. This is also a part performance with excellence offered by the nature. In the same manner on a pile, accidentally the skin of a buffalo, if a stick or a stone were to fall on that, that would generate the sound that of drums. Many musical instruments have taken their names after the kind of sounds that they produced. For example the Dundubhi, the Vedic instrument, is owing to the dumdum sound produced by that. All metallic devices when fall on the ground or beat against hard source then they produce sounds. That might be the way for the evolution of *ghana-vādyas*. Thus, we can account for a number of sounds and *nādas*. Hence, it is certainly appreciable if we consider nature as our teacher.

Music is profane and sacred. It could be opted for convenience, Lord Kṛṣṇa points out that gods like the places where Musical performances take place. (*cf.* '*Madbhaktāḥ yatra gāyanti tatra tiṣṭhāmi Nārada*') . Music could be a therapy and a controlling agent for emotions and sentiments. It paves the way for the philosophical bent of mind. It improves the intelligence, and also the quotient increases, thus, contributing to the emancipation. Music added glory in Vedic and post Vedic times.

Music trinity *viz.* Syāma Sastry, Tyāgarāja and Muthuswamy Dixit, have their enormous contribution for the promotion of performances of

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Music-both vocal and instrumental. It added to the benefit of people in order to regulate their emotions and curb their feelings of dismay and distress. After the times of these *Vāg-gāyakas* the *kacheri* concept became a necessity in both religious and secular programmes.

Today, the concert art has taken a nice turn and attained the pinnacles of art, bringing name and fame and distinction to the artists. At times, artists, have become financially sound with quick pace due to the execution of performances, may be of commercial nature. The *Kacheri* patterns varied in styles and models. This variety, ancient and modern is enjoyed in contemporary times. They controlled the world order. The *Kacheries* filled with music containing employment of various *rāgas* removed the diseases of mind and body, and induced peace and happiness. In addition to this, the world-integration is worked out with the help of Music. Moreover, Music has become a mandatory principle by itself. People of all classes and all creeds seek relief from pain and fatigue by listening to a good performance of Music at any level. So, today we have several levels and kinds of Music with graded principles and also with practical excellence in order to generate integrated effect for the world order and peace. The constituents of Music like *rāgas, tāna, Pallavi* etc. and performance with *ghana, naya,* and *deśya* modes added to the glory of world music. Hence, represented historically, dance forms on instruments grew to glory which has made many to take to music as their pastime. Dance is an audio-visual and vocal Music accompanied with the instrutmental music turned out to be a completion in the field of the performance of music. It is a live art holding good for the world order even for the forth-coming times.

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18

THE CONCEPT OF HUMAN RESOURCE AND SPIRIT OF DEMOCRACY IN THE GĪTĀ

Arun Chandra Bordoloi

1. Introduction

1.1 An Apology

The *Śrīmadbhagavadgītā*, popularily called the *Gītā* is the epitome of ancient Vedic wisdom and Hindu faith and culture. This paper desiring to explore some ideas as regards Human Resources in the Gītā might have certain limitations which I most frankly admit. The limitations and weaknesses would ostensibly be attributable to my own inadequate knowledge of the *Gītā* and also to my lack of proficiency in the Sanskrit language. Eminent thinkers, writers, saints, and also many academicians have written commentaries on the *Gītā* through the ages till today. I must frankly say that I have gone through all such writings. But whatever commentaries and views I have had opportunity to read— I have the notion that there are two general contradictory views on the great Indian scripture.

1.2 The two Views

One view is the traditionally widely accepted view of Gītā as a religious and theological book upholding the authentic Hindu philosophy and faith concentrating on the worship of Kṛṣṇa. In other words to put, the *Gītā* is traditionally judged and held in high esteem as a book of Hindu faith and cult of living and work according to the norms of the Vedas. The second general view is the Leftist or Marxist view of the Gītā as a book of clever justification of the cult of Kṛṣṇa worship and Hindu rites which suit the social system of feudalistic and centralized power politics. In other terms, this Marxist view holds that the *Gītā* is a fine and convincing argument in favour of worshipping Lord Kṛṣṇa as the absolute source, end, and determiner of all human wishes and actions.

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1.3 The Objective of This Paper

This paper, however, aims at endorsing neither of the two above views. I also do not intend to engage myself in any debate on the issue whether the *Gītā* is a book of Hindu Faith and Worship or a book fundamentally written to strengthen the foundation of feudalistic society and help in the continuance of the skillful exploitation of and rule over the backward classes by the privilleged Brāhmin or Priest classes.

The primary aim of my approach is to see if this great Indian Hindu book is also a suitable document and source of knowledge to our requirements in the present day social order. Certain thoughts in the *Gītā* embody the essential doctrine of the concept of Human Resources and spirit of Democracy adopted and adapted in present day India and the civilized world.

The work is readable as a Doctrine or Principle of harnessing the essential Human Resources of Intellect, Thinking, Natural ablities, Instincts, and all the potentialities to purposeful humanitarian use. The co-ordination and internal unity of all contradictory, varied, and seemingly unintelligible traits and views of human life is also a strong Democratic Principle that is valid till today as put and idealized in the Gītā.

This paper makes an humble attempt to analyse such a view that strikes me as very much interesting and quite sound even in the 21st Century.

2. Human Resource

2.1 What it Means

The concept of Human Resource is comparatively a new view of human abilities and qualities and natural resourcefulness within man. Since the time of the great Renaissance, man has become the centre of attention, because he has the physical, intellectual, mental and spiritual potentialities to determine his own position. Human Resource in the present world is a further comprehensive view of man's natural talent as he is gifted with at birth. These talents are physical, intellectual, and spiritual, and such resources and gifts are to be properly harnessed, cultivated, channelized, and utilized for the prosperity, happiness, and peace of mankind as a whole. The natural human resources or talents are to be managed to enhance and ensure advancement of human civilization on earth which, as science tells us, is the only home of man in the universe till today.

3. Human Resource in the Gītā

3.1 A Discourse

The Gītā is a long poetic discourse on Religion, God, Spiritualism,

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Politics, War, Ethics, Worship, practical Life. Work-culture, and many other issues and aspects believed to have been spoken out and explained by the Hindu God, Lord Kṛṣṇa himself to his warrior friend Arjuna, the third Pāṇḍava during a phase of the latter's mood of depression at the Kurukṣetra war-front. It is believed that the third Pāṇḍava Arjuna hesitated to attack his enemies who were but his own kins, teachers, elders, and familiar ones. He was in a state of sorrow and wished to quit the fight when his friend Lord Kṛṣṇa tried to boost him morally by speaking on many issues and aspects of life or living, work or duty, and faith or Dharma.

3.2 Synthesis of Life

The *Gītā*, it is known to all, treats eighteen topics in its eighteen chapters, and it has altogether 700 *Ślokas* or verses which the most erudite author puts as a question-answer oriented discourse between Arjuna and Kṛṣṇa. The central idea of the entire discourse is presented in the 45th and 46th verses of the last chapter.

sve-sve karmaṇyabhirataḥ saṁsiddhim labhate naraḥ[1].
and also —
yataḥ pravṛttir bhūtānāṁ yena sarvam idam tatam.
svakarmaṇā tam abhyarcya siddhim vindanti mānavāḥ.[2]

Devoted each to his own duty man attains perfection and he from whom all beings arise and by whom all this is pervaded—by worshipping Him through the performance of his own duty does man attain perfection.

The idea is ostensibly of theological purport and a persuation towards the worship of Bhagvān or God through work or performance of duty; thus, persuading Arjuna to engage himself in the war for the sake of duty assigned to him. The entire *Gītā* through its different chapters surely offers this persuation of man towards an unflinching trust in God and performance of duty as a road to perfection of life.

3.3 Pārtha-Kṛṣṇa Episode

But the entire work may also be interpreted at a different level which is of practical value to us. The *Gītā* is also readable as a guide book that offers a synthesis of life. It can be understood as principles for harnessing human resources., *i.e.*, inherent, physical, intellectual, and spiritual qualities in man for a purposeful use. The very first important point is the successful moral boosting of Arjuna by Lord Kṛṣṇa. In order to make Arjuna do his most important duty in the war-front *i.e.*, to fight, Lord Kṛṣṇa answers the other's queries and explains why Arjuna ought to do his duty of the moment. This is itself the central issue in the *Gītā*. In other terms, it is the problem depression or *Viṣāda* or dejection that might have made Arjuna absolutely inactive and

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unworthy of a *Vira* or a warrior. But his friend Kṛṣṇa shows a great patience and most arduously explains many things—primely, Purpose of Life, Knowledge, Duty, Dharma— and finally manages to rouse the sense of commitment and duty in Arjuna's mind. The entire elaborate episode of the *Gītā* itself illustrates that moral guidance, prudent counselling, and co-operation of a responsible friend can surly make a friend or a depressed person (here Arjuna) a completely new person who has wonderful gifts within.

Modern psychology and psychological treatment of depressed or retarded persons have been recognized as a basic science essential to all kinds of professionals. Arjuna's mood of depression is an experience that can be understood as a universal and common exprerience to all of us. The only difference is that to many of us, it is quite ineffective to make us so much dejected and inactive. But we can learn a wise friend's responsiblity and also a self moral-boosting in moments and moods of sorrow and inactivity in our day today life.

In Shakespeare's famous tragedy 'Hamlet'[3], the hero, that is, Hamlet fails to carry on his duty despite his wonderful intelligence and capacity. He fails only because he is too depressed and lacks proper guidance from a friend to win the better of himself. But Arjuna succeeds because he has a wise friend by his side. Let us not read the Pārtha-Kṛṣṇa episode as divine and legendary but as one that is familiar, common, and very valid till today. It is a lesson in Human Resource mobilization and management that the *Gītā* instructs us by means of such a convincing episode.

3.4 The fourfold Order or Class

The *Gītā* mentions the fourfold order of social classes which are Brāhmana, Kṣatriya, Vaiśya and Śūdra who perform different duities. Kṛṣṇa says, '*cāturvarṇyam mayā Sṛṣṭam*[4];' it is He who himself created the four classes assigning different kinds of tasks. But from the social and modern way of viewing we must realize that this division is the recognition of the numerous professionals right from political leaders and academicians to farmers and technicians, and from high industrialists and merchants to film-workers and servants. The four broad and general order includes innumerable professional classes who are but functionally classified today. Dr. S. Radhakrishanan, the ex-President of India and a great scholar tells us in unequivocal terms, "Today it can not be regarded as anything more than an insistence on a variety of ways in which the social purpose can be carried out. Functional groupings will never be out of date and as for marriages they will happen among those who belong to more or less the same stage of cultural development. The present morbid condition of India broken into castes and sub-castes is opposed to the unity taught by the *Gītā*, which stands for an organic as against an atomic conception of society."[5]

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The great philosopher's remark endorses the view that human resources and potentialities as inherent in and as practised and developed by people of different professions are to be utilized to enhance national prosperity and facilitate the best of life to one and all.

The *Gītā* obviously recognizes the inherent traits in human beings—traits of both positive and negative implications, or in other words, inherent virtues and vices.

3.5 Different Qualities

In the 16th chapter entitled 'Daivāsura Sampadā Vibhāga Yoga' and also in the last chapter, we find specific mention of the different qualities and traits in human character. Fearlessness, purity, pursuit of knowledge, charity, self-control, religious performance, study of scripture, innocence, non-violence, truthfulness, control of anger, sacrifice, tranquility, aversion to fault finding, kindness to all creatures, freedom from greed, gentleness, modesty (refraining from evils), steadiness, vigour, forgiveness, patience, freedom from malice, and non-attachment to pride and worldly honour are some twenty-four virtues of the godlike people[6]. Similarly, virtues and nature of the Brāhmaṇas and Kṣatriyas are repeated in the last chapter, too[7]. The nature of demoniac persons have ostentation, arrogance, excessive pride, anger, coarseness, ignorance, and so on[8]. The four classes of people also perform different duites in the society whatever their potentialities might be.

But what strikes us is the fact that the *Gītā* recognizes the different natures and insticts and acquired qualities in different kinds of people[9]. The principle of Human Resource management is applicable in this context. Though the voice of God states clearly those who are of demoniac nature are but confined to the cycle of rebirth by the Creator Himself, it is an advice to everyone to monitor himself and shake off the negative demoniac traits of character[10]. The proper management of the inherent good qualities makes a man, *i.e.*, a responsible member of the society.

3.6 *Karma* or Duty

The *Gītā* celebrates the spirit of *Karma* or Duty. Indian philosophy recognizes four basic objects of life, namely, *Dharma* or Faith, *Artha* or Economic and Political life, *Kāma* or Desires of all kinds, and *Mokṣa* or Salvation. The Ideal of *Karma* or work or Duty, according to the *Gītā*, ought to be so that the performer must not expect any selfish end or fruit, because he has no right to it; he has right only to his duty or work.

The two special aspects— *Artha* and *Kāma* recognize man's social,

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economic, political, and private life guided by desires and prompted by search for material prosperity and happiness, and hence, they also engage man in *Karma* or Duty. The *Gītā* with its well-known two arguments— one for disinterestedness in or indifference to 'fruits' of works[11], and 'adherence to one's own duty or work[12]., indeed remind us of the proper use of our Human Resources and Will to the cause of service to the society without indulgence in personal gain. The present day order of the world run by the cult of Globalization allures all of us to our self-conceits and personal gain and glory. It is not at all a good sign for mankind. Globalization might be a strong trend of civilization at present, but it needs to be strongly and morally guided by the spirit of commitment and too much self-conceit as envisaged in the *Gītā*. This noble Indian scripture, we feel proud to mention, inspires many great leaders, scientists, artists, industrialists, and administrators including Shri Kalam, the President of India who hails from South India to devote themselves to selfless tasks for the happiness of mankind[13].

3.7 Leaders and Social Guidance

The *Gītā* also emphasizes several positive aspects as indicated earlier. Of twenty-four such virtues— some specific ones are a must to our present day political leaders and administrators. Such virtues as sefl-control, pursuit of knowledge, non-violence, kindness to all living beings, freedom from greed and malice, and so on, need be acquired and cherised by our leaders whom millions of commoners or the masses trust. If our leaders can take guidance from the *Gītā* and similar writings and examples, the society would be our safe and happy home.

The synthesis of the senses, *i.e.*, instincts, the mind, *i.e.*, aspirations, the intellect, *i.e.*, reason, the soul, *i.e.*, the spiritual outlook, and humanism is very essential to those who take up social leadership through different professsions. This is the principle for the proper development and channelization of the Resources and qualities in man[14]. The synthetic character of the *Gītā* has been also pointed out by Swami Vereswarānanda and also by Swami Ranganāthananda.[15]

4. Democracy

The ideals of democracy are manifest in the *Gītā*. Such a view has been ridiculed by Marxist thinkers. But the recognition of all sorts of human possiblities and limitations, and potentialities and shortfalls obviously refer to a democratic integration in individuals as well as in a society as a whole. The Indian society is a very large one and it embraces people of numerous classes and groups. As the *Gītā* recognizes people of different professions and mindsets and temperaments, it definitely recognizes the spirit of

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democracy in which everyone has a role to play. The entire *Gītā* itself is an illustration of the principle of democratic integration among varieties and even contradictory issues and trends. The search for a spiritual unity may be allegorically viewed as a principle of unity among many varieties and differences.

In this respect, too, we might cite an erudite opinion of S. Radhakrishanan, "The teacher of the *Gītā* reconciles the different systems in vogue and gives us a comprehensive eirenicon which is not local and temporary but is for all time and all men"[16]. Though the great scholar's remark is in connection with the Spiritual Unity through *Karma*, *Jñāna*, and *Bhakti* (Work, Wisdom, Worhship), the idea is also applicable to the Doctrine of Democratic Spirit. The same scholar tells us, "The *Gītā* requires us to lay stress on human brotherhood", and the emphasis of the *Gītā* is on "*Lokasaṅgraha*, World-solidarity". Hence, the *Gītā* is also readable as a book that contains the spirit of modern democracy and brotherhood.

5. Conclusion

The *Gītā* by virtue of its harmonized religious and spiritual teachings, is a great and outstanding work of Indian wisdom. It has also obviously germinal ideas that can be considered as principles of harnessing and utilizing Human Resources and can be understood as akin to Democratic Spirit and ideals. This is what makes the *Gītā* still valid and dependable guide to all Indians irrespective of Hindus and non-Hindus, religious leaders and commoners, men of Knowledge and men of Action, and everyone. Let us conclude with an apt remark by Swami Suddhānanada who says, "The *Gītā* is popular with all sections of the Hindus, as well as with those followers of other religions who have as acquaintance with Hindu Religious literature"[17].

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19

A VEDIC BASIS FOR THE STOIC CONCEPT OF GOD

Isha Gamlath

The Vedas and the Upaniṣads were known to the Hindus as their own sacred philosophical literature since times immemorial. They contain a multitude of religious and philosophical beliefs regarding the origin and the existence of the universe. They inspired several other nations such as the Egyptians, Iranians, Persians, Chinese and the Greeks and the Romans to develop their own speculative thinking which gradually came to be recognized as eminent philosophical systems. This is vital evidence for the interconnection between the philosophies of the East and the West particularly after Alexander's invasion of India in 327 B.C. Some of the outstanding doctrines taught in Vedic philosophy correspond with those of the Stoic school of philosophy which flourished in Athens around the 4th century B.C. The present study confines to the similarities between the Vedic and Stoic concept of the Absolute and to note a Vedic basis for the stoic concept of god.

The Vedic concept of *Prāṇa* is closely akin to the Stoic breath or *pneuma*. Essential for the life of all creation, *prāṇa* associates *vāta* or wind (*Ṛv*. X 168). On a similar footing the Stoic *pneuma* is a mixture of air and fire. *Āditya* or sun resembles the fire in Stoic cosmogony. The Stotic fire resembles the *logos* of Heracleitus. Given implications like law, reason, plan, purpose, the Stoic fire is the fundamental basis from which arise the four elements air, water, earth and fire. The Vedas describe these elements as *vāyu, āp, kṣiti* or *pṛthvī* and *tejas* respectively.

The two ultimate Stoic principles are God and Matter. God is active and matter is passive. Matter has no qualities but God has many. It is God that creates the world. The *Logos* or the plan of the universe is that the four elements are created by the association of God and Matter. It is again the

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logos of the universe that consumes all these four elements into its primal fire. Once everything is absobed into the primal fire, nothing exists except the moist element. In moistures lies hidden the promise of the universe (Seneca, Naturales questions). The universe ends in a fire or a conflagration only to be born again from the primal fire. This continues as a cyclic process. On a similar footing the Vedas describe God or the Absolute as the active principle of the universe. God causes the elements to be born. The *Ṛv.* X. 121.1 ascribes the creation of the universe to the primal waters. The primal waters are what remains when the stoic God and the Absolute in the Vedas absorb all universe into himself. This process is compared to the 'sparks from the well-kindled fire in nature akin to it spring forth in their thousands' in the *Mund. Up.* I. 1.7. Hence, the similarity between the Vedic and Stoic belief of fire, the ultimate sources of creation. In several instances in the Vedic literature *Āditya* is referred to as the soul of the universe (*Ṛv.* X. 90) which resembles the Stoic fire or originator of all creation. The Stoic *logos* highlights fire as *pyr technikon*. It elaborates the position of fire as a living organisms which had absorbed all nature at one time and which causes its origin. The Stoic universe is a single great city ruled by a single power. Seneca (letters) believes that this power or God is the cause that gives form to the prime matter. All causes are bodies and act upon bodies. According to Diogenes laertius, bodies are ultimate principles. These being the Stoic doctrines on which depend the stoic *logos* which determines life, nature and elements. The Stoic God is called Nature, Life, Fate and Providence as well. In keeping with these definitions are those of the Absolute in the Vedas and Upaniṣads *Svarāt, antaryāmin, jyotiṣām jyotiḥ* and *saccidānanda* being a few. The Stoic Zeno who identifies Zeus, the Olympian god with the Stoic supreme God writes: 'Most glorious of immortals, Zeus all powerful. Author of Nature named by many names all hail thy law rules all'. Zeus identified with the Stoic God has an equivalent in the Vedas. That is Varuṇa. It is mentioned in the *Ṛgveda* that — 'What is between the heaven and earth and what is above everything Varuṇa, the king sees clearly.'[1]

Man depends entirely on God. What exists between man and the Stoic God is similar to what exists between a child and a father. God determines the *physis* or the way things grow. The human *physis* resemble that of the divine. The Stoic *logos* maintains the idea that all human beings are governed by one divine law and that they are all members of one great city who are bound to each other and obey the power and law of one great God who rules all. This Stoic god who resembles Varuṇa assumes the positions of an all powerful father who directs the members of the human community towards happiness. virtues, bliss and hope. The *Ṛgveda* mentions Viśvakarman as a Father and the following lines highlight him:

who is our father, our creator maker,
who every place doth know and every creature.

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By whom alone to gods their names were given,
to him all other creatures go to ask him.[2]

The Stoic disciple is akin to the Hindu *Jñānin* in this context. Both obey the will of their father; their creator; their saviour; their guardian. It is he who directs them to achieve the supreme bliss of being united with Him. Both the Vedic and Stoic doctrines hold that the human soul retains a spark of the world soul. This idea is conspicuous in the *Ṛv*.X.121-1 and in Chryspippus. (*On Providence*). It is the responsibility of both the Stoic and the Hindu to cultivate this spark and to enjoy the fruits bestowed upon them by their God. The Hindu *jñānin* achieves the bliss of *jīvanmukti* which is a state in which the soul of the *jñānin* is completely free from all bondages-desire, passions, evil. The height of the bliss achieved by the Stoic is no less similar. Uniting with the cosmic fire is the ultimate teaching of the Stoics. Different in outlook from the philosophical systems that flourished in Greece, the Stoics, in keeping with Vedic teachings are a unique group of philosophers who entertained the idea, totally un-Greek, that the human soul assumes the ultimate and final bliss by reaching the height of the divine. A line in Seneca's *On Providence* 'the door is open' and that it is up to the human disciple to live upto the standards required by the Stoic God resembles very closely a line in *Kaṭha Upaniṣad*, Yama addressing Naciketas says:

Thee, O Naciketas, I believe to be like a house whose, door is open to Brahman.

This has been an attempt to highlight the many similarities between the Stoic and Vedic doctrines and of course to trace the Vedic basis for the Stoic concept of God.

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20

THE RELATION OF PHILOSOPHY AND KĀVYA

Sundari Siddhartha

Vedas have, from time immemorial, been revered as sacred books, as path-finders to *Dharma*. Manusmṛti says "*Vedokhilo dharmamūlam*". (The entire Veda is the source of *dharma*). In the seventeenth century of this era, the scholars from the west took up the study of these texts. Their reaction was rather uncomplimentary to the texts. Are Vedas mere poetry, bordering on mediocrity at times? Or do they contain profound thoughts and subtle references to the philosophical speculations of the scholars of the time of the Vedas? Are the Vedas Philosophy or Poetry?

To decide cne way or the other, let us see what Philosophy and Kāvya are; how they are defined and projected through the ages.

Kāvya or Poetry is the literary creation of a person. Philosophy is the penetrating perception of an individual. What does a philosopher do? This was answered by John Muirhead thus, in a lighter vein—"Philosophy is, saying what everybody knows, in a language which nobody can understand". Now-a-days people have become actually aware of the importance of philosophy in one's life. Man being a 'thinking' animal is very different from the other creations on the earth. So 'Man can no more live without a philosophy than he can live without the atmosphere which surrounds him'.

Philosophy is an insight into reality. But that does not mean philosophy is cold, hard and dry. It is undoubtedly an intellectual exercise, but the ultimate aim is to study that fuller and complete form behind all theories and speculations. As such philosophy is very much a vibrant and interesting part of Man's life.

What is Poetry? Poetry is the verbal expression of the emotional delight experienced by a person's heart. What does a poet do? A poet creates a new and beautiful world. Philid Sydney in his Apologia for Poetry says that the

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world of Mother Nature is made of brass, but poets make it golden. Shakespeare maintains that a poet gives to "airy nothings"— a wonderful new form. His words are endowed with infinite power. The Sanskrit fraternity considers him on an equal footing with the Creator. They say— *Apāre kāvyasaṁsāre kavireko Prajāpatiḥ.* [In the world of Poetry, the Poet is verily the Creator]. But this creative writing is not a mere outcome of the spontaneous overflow of powerful feelings. No wonder then that Words-worth, in his Preface to his lyrical Ballads, considers 'Fundamental brain work', as indispensable for a poet. Daṇḍin, a seventh-century critic has thus to say—"*Naisargikī ca pratibhā śrutam ca bahu nirmalam*". (Inborn genius and extensive knowledge are the first two causes of Poetical lore). The language used for expressing the ideas is also an important factor. The words in the poetry should create a new atmosphere of a world of sheer beauty, which is also a world of the profoundest imagination and concerted meditation. That is why one of the earliest description of a poet is— "*Kaviḥ krāntadarśī*", (The poet is one who sees beyond— the seer).

Both philosophy and poetry have this one common social feature— both are branded as extraneous, unnecessary and irrelevant for the main stream of the human life. Poets were described by Rājashekhara as engaging in fruitless labour.

And now today, in the twenty-first century in this consumerist environment, philosophy and poetry are slowly and surely being turned into saleable products for their sustenance. Man's life has three components thinking (philosophy), Feeling (poetry) and Living (material enjoyment), of the three the last alone became the one and only end.

This was not the state of affairs in the past. Philosophy as it was understood in the beginning was as *Darśana*, insight into what we see around us. The Vedic seers wondered how white milk could come out from a black '*gau*'? So many entities all around—to which of these powerful ones, should I make obeisance? – *Kasmai devāya haviṣa vidhema?*

But what does the word philosophy suggest or convey in today's context? Abstraction has come into philosophy. To quote Shri Daya Shankar, editor of the journal of ICPR, many of the concepts talked about, discussed and used in Philosophy, function at a level of abstraction which not only take them out of all their varied contexts, but also treat them in total isolation from one another. We get so involved in the 'concept' itself that we forget that our main concern is to discuss the problem arising from the conceptual nature of the conecpt, the means is itself taken to be the end. So, now it is philosophy for the sake of philosophy.

The same fate has befallen to poetry also. The publisher puts a deadline.

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The Pulitzer prize or The Booker prize or the Sahitya Akademy prize determine the form and content to an extent. The poet writes consciously and under a stress. The outcome or output cannot equal the spontaneous creation of an emotionally charged heart and mind.

Vedas were a fine blend of both philosophy and poetry. The cause was the philosophic inclination and thrust of the mind and the effect was the beautiful poetry that we call the Vedas. Poetry assailed with philosophy would only be sensational peotry. Similarly, mere philosophy, without poetry would not be able to touch the innermost cord of the heart of the Man in whom *bhāva* and *kalā* co-exist. Shri Aurobindo, Rabindranath Tagore (his Gītāñjalī got him the Noble honour), were able to get philosophy into their poetry and poetry into their thinking. Kālidāsa of the ancient glorious age was so.

The precursor for all this were the Vedas. Intuition marks philosophy which breaks down the barrier between poetry and philosophy. One flows on into the other and the aims of the two become more or less the same. Poetry aims at life and philosophy is based on the foundations of life. Poetry is the worship of Reality in its aspect of beauty while philosophy worships Reality in its aspect of truth. Radhākrishnan says that for the poet God is the spirit of beauty, while for the philosopher God is the ideal of Truth. The two are thus to oppose, as Truth is Beauty and Beauty is truth.

Both poetry and philosophy give us solace, console us, sustain us. But the solace giving is varied. It can be a master chiding us, it can be a friend guiding us or it can be a wife cajoling us. – *Prabhusammita vācaḥ; suhṛt-sammita vācaḥ; and kantā-sammita vācaḥ.*

When Poetry speaks of righteousness it glides over to philosophy. Does the reverse apply equally? Does philosophy glide over to poetry? Philosophy starts with being concerned with the immediate facts of the world. While intent on this pursuit, one comes face to face with reality, the Absolute and the mechanism of the universe. He analyses it with his reason and then comes a juncture when he is full of wonder for the Universe which he has analysed rationally. Then this wonder sprouts forth in the form of words and at that moment the philosopher enters the portals of poetry. Philosophy gives poetry a vision and poetry imbues it with beauty. Vedas are the blossoms of this synthesis.

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21

HINDU-CHRISTIAN INTER-RELIGIOUS DIALOGUE IN INDIA : PRESENT - DAY TRENDS

Anand Nayak

The Hindu-Christian inter-religious dialogue, in the sense of an interaction and communication between Hindus and Christians in the sphere of religious life and its practice, although of relatively recent origin, seems to be now taking a solid root in India. The social, but particularly the political scene, motivates the religious Indians of all creeds for a dialogue in view of coming to know one another more closely even in the intimate sphere of their religious convictions and practices. I have limited my enquiry to two of the religions to be found on the Indian soil since about 2000 years, Hinduism and Christianity. These two religions evolved through a long history, but the Independence of India in 1947 marks a clear landmark in their relationship, the attitude of ignorance, indifference or domination yielding to a conscious and positive appraisal of each other, which is the heart of an inter-religious dialogue.

Christianity came to India, more precisely to Kerala, in the very early centuries, long before Europe embraced that religion. The first Christians of Indian origin, who came mostly from the upper Hindu castes, fostered and continued the Eastern tradition of Christianity as was developed in Antioch and its neighbouring regions in the so called Asia Minor. This orthodox tradition did not have the same missionary outthrust which was the Latin form of Christianity that came later through colonisation from the 16th century onwards. Because of its colonial power and strength, most of the Indians have identified Christianity in India with the colonial, Latin Christianity and do not have a clear picture of the old Kerala Christians.

Hinduism, as religion, has had a different outlook in life. It is not missionary-oriented. Its concept of *Dharma* does not see the purpose and fulfilment of religion in the harmony of the nature outside and inside the human being. Missionary spread is not a postulate issuing from its concept

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of religion. Tolerance is its basic attitude. It tolerated Christianity throughout the centuries as it did towards other religions. This tolerance however meant often in reality a free expression of a multiplicity of opinions and ideas, without however entering directly into an appreciative creation. The two religions preferred to live in a blissful mutual ignorance.

The missionary efforts in India, undertaken with the cooperation of the colonial powers, often tended towards an "ecclesiastical conquest" of Hinduism without taking into consideration the spiritual values of Hinduism. It was not a humble service of bringing God to man, but often a haughty overriding with a sense of superiority over the Hindus.

Nevertheless, in such an atmosphere, which unfortunately lasted too long, there were some rare individuals who made an attempt to appreciate Hinduism and to propose the Christian message in a way meaningful to the culture of the people in India. The efforts of Thomas Stephens (who arrived in India in 1579), Roberto de Nobili (1577-1656) and Joseph Constantius Beschi (1680-1746), all three Jesuits, are examples of this adaptation of Christianity to the Hindu religious terminology. However, it should be noted that the purpose of their adaptation was primarily the presentation of the Gospel in a meaningful way to the Hindus in view of their conversion to Christianity. It was not one of dialogue. This too was the intention of the early Protestant missionaries like Bartholomeus Ziegenbalg (1682-1719) and William Carey (1761-1834), whose extraordinary work of translating the Bible into several Indian languages helped to form an adequate vocabulary for conveying the Christian message to the Indians.

The initial discovery of Hindu religious literature made by the missionaries aroused the curiosity of Western Orientalists, like William Jones (1746-1794), Friedrich Max Müller (1823-1900) and numerous other Indologists, who from the beginning of the last century, translated a large number of Hindu texts and thus brought them to the notice of the West. The contribution made by these Orientalists to the discovery of Hinduism by the West is incomparable. If the missionaries often studied the Hindu texts with a biased opinion, the scientific study of Orientalists helped people in the West, and also in India, to appreciate better the nature of the Hindu religion. Such a discovery led not to a mere adapatation but to an inculturation, when people began to be aware of the hidden values of Hinduism, and to appreciate them.

In the beginning of this century, the Christian apporach to Hinduism was one of social uplift and conversion more than that of dialogue. Yet, a few Christians, notably among the Protestants, were working towards a meaningful inculturation. This was not yet a dialogue in the strict sense, that is, Hindus and Christians seeking to discover the truth of one another, but a necessary preparation for it.

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The first step in this direction of dialogue was taken by Jules Monchanin (1895-1957)and Dom Henri Le Saux (1910-1973), better known under his Indian monastic name Swami Abhishiktānanda, who in 1950 set up a small *āśrama* in a grove at Kulitalai, a village on the bank of the sacred river Kaveri, near Tiruchirapalli, and began to live Christian contemplative values in the light of the traditions of the Upaniṣads. Donning the garb of Hindu *saṁnyāsins*, they initiated an intense dialogue with Hindus, departing completely from the traditional missionary approach of conversion, and sought to live the true values of the Christian and Hindu religious experiences. Unfortunately, Father Monchanin passed away shortly after the inauguration of this experiment, in 1957. However, Abhishiktānanda continued it until his death in 1973. Their remarkable work of dialogue, begun with great courage but in isolation within the Church, has paved the way for the work of dialogue in India today.

In the Protestant churches, dialogue was initiated by P.V. Devanandan (1901-1962). Unlike Monchain and Abhishiktānanda, Devanandan sought dialogue with the contemporary Hinduism, as lived in modern Hindu society. The institute for the Study of Religion and Society, of which he was the co-founder and the first director, has provoked rich and original thinking in the field of dialogue.

During the 1960s, the theological climate in the Churches all over the world began to take a new turn. In the Catholic Church, the *aggiornamento* introduced by Pope John XXIII and the subsequent Vetican Council II, took for the first time a serious note, of the existence and value of non-Christian religions leading to a better appraisal of the church's position with regard to the non-christian religions. This new theology welcomed dialogue, not only with other religions, but with all peoples and culture. Pope Paul created for this purpose the Vatican Secretariate for the Non-Christian Religions in 1963.

These major changes in the Catholic Church were adopted quickly in the Church in India. Its reponse was one of dialogue. In 1969 an All-India Seminar on *Church in India Today* was held in Bangalore which set encouraging guidelines for the pursuit of dialogue with other religions, particularly with Hinduism, the religion of the great majority of poeple in India.

The Hindu response to Christian initiative was not enthusiastic. Most of the Hindus approached felt that Hinduism was always for dialogue and if there should be a need for dialogue it was clearly for the Christian to take it up, a religion which was till then interested only in conversions and not in a direct discovery of the Hindu religious values. Many even sensed a danger in this sudden change: was it not a new tactic for conversions? If we read closely the different papal writing issued since this time, one notices a gradual

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but clear change of attitude in the official policies of the Catholic Church. From a dialogue in view of conversions, the Church has come to declare its wish to enter into dialogue with other religions as an effort towards growth in mutual understanding. During interreligious meeting with persons of different religions held at Assisi (Italy) in 2002 the Pope declared: "We commit ourselves to frank and patient dialogue, refusing to consider our differences as an insurmountable barrier, but recognizing instead that to encounter the diversity of others can become an opportunity for greater reciprocal understanding". (Assisi Decalogue for Peace, Feb. 24, 2002).

In the following decades more and more Hindus are convinced of the bona fide of the Christians in matters of interreligious dialogue and have not hesitated to join in various concrete forms of promoting such a dialogue.

1. Dialogue Meetings

The dialogue meetings, conducted all over the country, are roughly of three types: dialogue groups, prayer meetings and the third, a combination of the first two, the so called live-in.

(a) Dialogue Groups

A dialogue group is constitued of a selected number of Hindu and Christian participants who share with one another, on the experimental level, their religious ideas and experiences. The group is formed around a nucleus of at least two persons, a Hindu and a Christian, who animate it directly or indirectly and on whom the existence of the group depends. Normally, for a good functioning, the group needs an optimum number of about 12 to 20 members, for it is difficult to ensure a variety in a number smaller than 10, and a group of over 20 becomes unwieldy and active communication between its members difficult. The group meets about 4 to 6 times a year.

The success of such groups depends on the initiative of the leaders and on the frank and personal sharing of religious values, the problems encountered, the hindrances and such questions which are at the very root of religious communication. The participants have the tendency and temptation to avoid such vital questions and turn the dialogue into a discussion on impersonal and abstract concepts. The questions proposed for dialogue need to be direct and touching the personal experience:

— How do I pray?

— Have you discovered God? If so, can you tell me how you dicovered Him?

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— Have you suffered in life? Was your religion helpful to you in those moments of suffering?

— How do I love my neighbour?

— What do I consider as values in my life?

— A whole village of outcastes was completely slaughtered by a troupe of bandits; how do I see this incident from my religious point of view?

— Why do I go to the temple, to the church?

— What shall I say to God when I see Him face to face?

Faced with such questions, one cannot but speak from one's own experience and religious point of view.

This personal sharing is of the utmost importance for dialogue, for otherwise there is no convergence of the religious point of view on a given situation. Dialogue rests on truth, not a mere objective truth, but a reality that has become truth for me and, therefore, it can also become true for my neighbour. Such a sharing is not just on the verbal level, but on the vital, on the level of experience, deep speaking to deep.

(b) Dialogue in Prayer

Even more so than the dialogue groups, prayer meetings have become very popular in places where dialogue is being initiated between the people of different religions. This has come about mainly from the realization of the treasures of prayer-traditions of these religions and, at the same time, from the sorry situation that in this most fundamental act of religion, in so much prayer, praise and worship addressed to the same God and the Source of our being, religions should remain one aloof from the other. Man in the presence of God is the same, be he Hindu or Christian.

Dialogue in prayer as it is carried out today is mainly of two types: prayer meetings and *satsangas* (literally: "meeting the good", a concept and practice prevalent in today's Hinduism), there are also other forms, like common retreats and pilgrimages, but they are very rare. While *satsangas* are a rather long community gathering in prayer, held mostly in *āśramas* or religious communities between people known to one another, prayer meetings unite a number of people of a particular region who are in general unknown to one another.

(c) "Live-in's"

The "*live-in's*" are encounters of dialogue conducted during two or three days, mostly during a week-end, where Hindus and Christians live together

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for dialogue. These are of recent origin and are organised by a few centres only, like Aikiya Alayam in Madras or the C.B.C.I. Commission on Dialogue which has conducted several of them throughout the country in the past two years. The great advantage of these live-in's is that in a short time poeople of different religions come to know one another at a level of religious sharing that is almost non-existent in daily life.

The live-in has on its programme a morning and an evening prayer in common, a time set aside for the prayer of the Hindus which Christians may attend, and a eucharistic or biblical celebration open to the Hindus, a common session of study of a religious theme and sharing of participants personal religious convictions, values and forces.

Much depends for the success of a live-in on the persons who organize it, their human qualities and gifts to create a favourable mood for dialogue.

2. Dialogue in Āśramas

The Hindu-Christian dialogue in the setting of *āśramas* (monasteries) was the first of the dialogue forms to be experimented with. From antiquity till today, *āśramas* have abounded in Hinduism. *Āśrama* (from the Sanskrit *āśrama*) is a place where a *guru* (spiritual teacher) lives with his disciples. From antiquity till today, *āśramas* have abounded in Hinduism. They manifest a great variety in their foundation, structure, rule and way of life. *Āśramas* can be big or small: a large community of over a hundred monks, novices and aspirants living in extensive buildings or a small hut where the *guru* lives with one or two disciples. Whatever may be its exterior form and way of life, an *ashram* is supposed to be a place of intensive spiritual activity. Under the instruction of the *guru*, the members of the community study, meditate or practise austerities. Work and other material pre-occupations are reduced to a minimum, so that the spiritual quest becomes the highest priority. The inmates— men and women—practise strict celibacy, live in poverty, that is, with the bare essentials in housing, clothing and food, and follow the path shown to them by their *Guru*.

The interest in creating Christian *āśramas* originated in the concern for adaptation. Some Christians, both Protestant and Catholic, felt that the model of the *āśrama* could very well substitute the foreign ideas of the Church. The first Christian Aśram appeared in 1917 founded at Satara by the Maharastrian Christian poet N.V. Tilak, where he spoke of Jesus as the *guru*, and of Swaraj (the idea of self-rule that Gandhi was then propounding) as the kingdom of God in men's hearts. Particularly since the experiment of Monchanin and Abhishiktānanda, several Christian *āśramas* have more and more been established in India, among which the best known are Kurisumala Āśrama under its founder and Ācarya Francis Mahieu,

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Saccidānanda Āśrama where Bede Griffiths has been countinuing the spirit of its founders Monchanin and Abhishiktānanda.

Christian *āśramas*, on the whole, have till now experimented more in adaptation and inculturation than in dialogue. If not actual dialogue, their work, nonetheless, has been an excellent preparation for dialogue, the best example is that of Abhishiktānanda. His contemplative monastic background helped him to discern the real spiritual values in the Hindu texts he read, and in the persons he met. It was in him that, for the first time, Christianity penetrated into the depths of Hindu spiritual categories and ideas, such as the ineffable experience of Brahman, the source of experience in the cave (*guhā*) of the heart approached through meditation (*dhyāna*).

3. Theological Dialogue

By "theological dialogue" is meant dialogue carried out on the level of research into the theological problems involved in the very process of Hindu-Christian dialogue. This type of dialogue does not exclude other forms, but is at the base of them, for all dialogue, at some time or other, confronts deeper theological problems which the partners in dialogue have to face in order to progress in their dialogue.

Theological dialogue can be carried out between groups of qualified persons, or between two persons, or even within the individual self. In fact, dialogue is, in a way, a process in the interiority of one's self, where one admits or rejects, assimilates or excludes. Furthermore, persons deeply involved in this type of dialogue are found not just in India but in all parts of the world, and they contribute to the growing understanding and deeper knowledge of the religious experience.

Among such theologians mention must be made in the first place of Bed Griffiths. Of his works the best known, 'Return to the Centre', is a masterpiece of dialogical synthesis. Another outstanding figure among such scholars today is Raimundo Panikkar, whose numerous works are of international repute.

This is perhaps not the place to discuss in detail the theological contribution made by numerous other remarkable thinkers, such as M.M. Thomas, Pierre Fallon, Samuel, Ryan, Sebastian Kappen, D.S. Amalorpavadass, George Soares-Prabhu, Francis D'Sa and many others who are struggling hard to evolve a theology in India, the land where the Mystery of God is contemplated in such diverse manner.

Among Hindu intellectuals, although many content themselves with a superficial knowledge of Christianity, individuals are not wanting-

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although, for the moment, rare- who possess a deep theological knowledge of the sources of the Christian faith. To mention but a few: the Swamiji's of the Śivānanda Āśrama, notably Swami Chidānanda; the monks of the Ramakrishna Mission, of whom the outstanding figure is Swami Bhajanānanda; and Swami Virendranāth Heggade, the head of the Darmasthala Math in South India.

4. Dialogue in Society

Dialogue in society stands in contrast to the other forms of dialogue, particularly the dialogue meetings in *āśrama* way of life. Those who are engaged in this dialogue strive to go beyond the level of religious symbol, or test its power in day-to-day life in society. It starts with the conviction that religion and the religious experience are not above human life, but are an integral part of it, that they are there to serve man and bring him true freedom. Religious experience tests itself and perfects itself in the crucible of society.

A clear example is the Snehasadan in Poona. Under its founder and director, Fr. Matthew Lederle, this centre, over the past twenty years, has been an instrument of dialogue in the city. Its basic policy is "to be there where things happen", which in concrete means, as Fr. Lederle explains it, "to speak together, search together and find answers". The doors of the institute are open to all, every visitor coming there is well received and none leaves the institute without becoming somehow aware of the problems of the social life in the city of Poona.

Like the Snehasadan, there are few other groups attempting social dialogue. However, it is to be admitted that an organised dialogue regarding social action is particularly difficult in the Indian situation: topics for dialogue are furnished by life, birth, success or achievement in work, joy of meeting a friend, hardships, hunger, suffering, death-moments when a person speaks forth from his life, a situation which calls forth a higher vision, breaking the limits of the present experience, where man is face to face with reality, from where the bridge to Reality is easily built. No dogma, no rigid theological view is allowed to hinder this type of dialogue. Two religious persons encounter the same life-situation, their reactions to this real situation are mutually affected, corrected and ennobled.

5. An Assessment

The practice of dialogue in its various forms in the past twenty years has achieved considerable results. In spite of all the small number of people directly involved in it, dialogue has created among both Hindus and Christians a new spirit of goodwill, mutual understanding and cooperation.

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Promoted mainly on the initiative of Christians, its results are considerable among them: dialogue has occasioned a development of the Christian theology and liturgy. It has also brought to light its own weak points, notably the barriers it confronts in its growth. Most of these barriers belong to the very act of dialogue, be it in a group or otherwise, problems concerning communication between individuals who talk and listen. Dialogue, being in its essence a confrontation of the being and truth of a person with the being and truth of another, does not take place easily; in fact it is rare that such communication really takes place until tough barriers of all sorts are broken down.

Some of these barriers belong to the very traditions of Hinduism and Christianity: religion, used as an element for determining and perpetuating the feeling of ones own identity, is more easily practised in private life than shared openly with others. If this sharing has been of recent origin in Christianity, it is still unknown for the greater part in Hinduism. Hindus simply do not see the necessity of such a dialogue, verbal discussions on religion. This attitude creates a deep frustration in the Christian milieux seeking dialogue. The apathy of the Hindus is sometimes coupled with a certain fear of the Christains: "Is dialogue now a new subtle means of conversion?" question Hindus. The frustration is not all together absent in the partners too, some of whom have been surprised from the Christian-mostly from the Catholic-attitude of "obedience" to an authority extranaeous to the floor of dialogue: the Church. Hindus feel that their partner is not open to the question but submitting his judgement to the teaching authority of the Church and thus stops any further dialogue on the matter at hand.

If the religious dialogue in several places has come to a standstill, this points to some of the weak points of the experiment. One of our primary observation in this regard is: often the so-called religious dialogue is not rooted in human dialogue, that is, communion between perosns on the personal level, and so it withers out for lack of good soil. Dialogue carried out in prayer groups, *ashrams* or theological circles takes place as an encouter between two "religions" more than between "religious persons" or just "persons" for that matter. Communication on the religious level in such cases becomes difficult or at best it takes a very artificial form. If the principal reason of "dialogue" is not "communication" or "communion" between persons, then the group encounters will soon turn into abstract intellectual acrobatics, or abstruse theological discourses. In our opinion, this is the most important hurdle that dialogue in India is confronting today. And a solution to overcome this is not to multiply seminars or theological investigations on dialogue, but to search into means of communicating meaningfully with one another. For the religious dialogue cannot thrive if it has no roots in the human reality of personal communication.

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All types of dialogues—religious or not— on all levels need to be based on a healthy human communication which is "that interaction between persons in which one of them seeks to give himself as he is to the Brother, and seeks also to know the other as the other is." Simple as it may sound, this interaction takes place very rarely, the real dialogue between persons is not an easy affair. For the most part our conversations, our dialogues are in fact "monologues" or "duo-logues" where one tries to impose on other his own view, tries to suppress the other. This attitude is basically produced by the innate fear of the other who is an "enemy". But the true dialogue is like a birth: truth meeting truth from which truth is born, truth shared and strengthened. The "other"—enemy—becomes friend.

The approach towards religious dialogue in India—and also elsewhere has taken too often a "structural" turn instead of a personal communion. Dialogue is possible only between persons, not between theologies or churches or religions, all of which are "superstructures" of human beings. If these structures have to meet, this can take place only on the floor of interpersonal communication,. And the fruit of this meeting will certainly be a new reality where the partners of diologue will see themselves united without losing identity.

The biggest of changes that has come about in recent years is precisely among those who initiated this inter-religious dialogue. Their perception of Christianity and its relationship towards Hinduism has taken a drastic change. Many of the Christian theologians no longer go in lines with the traditional Christian theological thinking made in Europe and in a context foreign to the Indian spirit. This has, of course, brought over them a closer relationship with Hindus and in the Hindu way of thinking. I think, this change will bring in paradigmatic changes in the religious ways and attitudes of people, not only in India but all over the world.

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22

HINDU DHARMA AND CHRISTIANITY: A COMPARATIVE REFLECTION

Prashant Bhardwaj

Introduction

Hinduism, we are told, is not a religion at all, but a way of life. In a way this is quite true. According to the tenets of Hinduism, life and religion are inseparable. Religion is every where, dominating and regulating every aspect of human life, making it more meaningful and purposeful to its followers. Though there are some core beliefs common to virtually all Hindus, there really is no 'Hindu orthodoxy', no hard and fast dogma that all Hindus must believe in. It is actually a family of gradually developing beliefs and practices. In fact, it is on a much higher platform, where worldly things are irrelevant. It deals with the spiritual aspects of trying to understand God and to approach Him through many varied means, principal of which is love. As natural fallout, it also shows how to lead a meaningful life full of bliss, peace and love.

'Hindu', a word that clubs all the Religions of the world conveys the idea of *Dharma* or Religion. But the confusion starts from the basic concept such as the difference between religion and *Dharma*[1]. "*Dharma* is not religion, Indian civilization is not religious[2]".

Dharma sustains the society and maintains social order. *Dharma* in the *sanātana* world of discourse was the perception of a set of broad principles, which men intended to follow in the course of their journey through life. *Dharma* as the fundamental principle of conduct and as a way of life reflects in all stages and occupations of human existence by suggesting principles for observation suited for every stage and station in life[3]. *Dharma* is not a Sanskrit equivalent of the English term 'religion'.

Arvind Sharma of Montreal points out that the word religion as used

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in the standard form carries three connotations– Conclusive, Exclusionary and Separative.

But Indian concept of *Dharma* is very different from the notion of religion. These three notions give Abrahamic religions a hard-edged identity. Religion is concept of monotheistic people who say "there is one 'Īśvara' and first join me on my path otherwise there is no salvation and you will go to Hell[4].

Hindu Philosophy in Relation to Religion

Hinduism has a religious connotation in the western sense as well as philosophical connotation in the eastern sense. Hindu Philosophy has always been accommodative, tolerant and respectful about the concern of others. The Hindu mind always considered *Dharma* in terms of its application universally to individuals and similarly placed social groups but never in terms of its application to sectarian and devotional groups.

Christianity in India

There is no dispute regarding the fact that Asia always remained the land of *Dharma*. All the religions of the world including Islam, Judaism, Christianity, Buddhism, Jainism and many other *panthas* sprouted and flourished on the Asian land.

It is the considered view of Giriraj Shah and many other scholars suggested that the introduction of Christianity dates back to those days when Jesus Christ visited India in pursuit of spiritual education. The authenticity of this statement is doubted. However, whatever be the fact, it certainly goes to show that Christanity had some spiritual background in India[5].

The apostle St. Thomas first brought Christianity to Indian shore at Cranganore (formerly Kodungloor) in 52 A.D.[6] That makes Christianity in Kerala as old as that in Rome, if not older.

Deepak Chopra describes, "In the third century, we are told that there was an epidemic of martyres on Roman Empire. At that time Christianity was not recognized as an official religion but seen as cult, which could be prosecuted under the law. (Oddly it was not the worship of Jesus Christ offended the courts but the fact that Christianity was too new to be lawful)"[7].

Common Principles

If we consider some important elements in the philosophy of all religions, we find that there are some common principles —

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(a) Devotional attitude (*Pūjābuddhi*) and fear
(b) Establishing a loving relationship with God
(c) Merger and Unification with God to become one.

The philosophy of Christianity believes in the eternity of spirit. After the crucification, Jesus Christ was resurrected. In the Gītā, Kṛṣṇa says to Arjuna that one who thinks that he is dead when his body is dead, does not know anything because the spirit is perpetual. The spirit comes into a form again. Like the *Bible*, even the *Upaniṣads* consider the Brahman to be the creator who created with his will to create. Like the *Bible*, the *Upaniṣads* and the *Gītā* give an explanation of the true life. Like the Bible, the *Purāṇas* refer to the birth of Kṛṣṇa. The Birth of Kṛṣṇa is not different from the birth of Jesus Christ. Kṛṣṇa, according to one interpretation, is the God who will remove the sins of creatures and of the whole world. Kṛṣṇa himself says in the *Gītā* that his incarnation in the world is to remove the sins and restore righteousness. His birth in that way was a big hit on the earth and seen by the people even before his birth[8].

Hindus believe in universal brotherhood. They believe in the welfare of not only human beings of the whole earth, but also the birds and beasts as illustrated by the following couplet—'*Save bhavantu sukhinaḥ.*'

According to the Vedic philosophy, all people of the earth belong to one family.[9]

Hindu Pluralism and Biblical Monotheism

The Biblical tradition reflects one God who is an authoritarian figure knowing his chosen people and lording over his creation like a King, if not a tyrant. While some may argue that this is a misinterpretation or a simplification of a deeper view, and it may be, but it has been the dominant impulse behind missionary efforts all over the world. In the Christian view, God has his Heaven and Hell to reward his followers and punish his enemies.

The Hindu view, on the contary, is of 33 crore Gods and Goddesses, each with its appropriate and unique place in the cosmic order[10]. The Hindu God has ten incarnations, while Christian, say, "we will have only one and this is Christ". The fundamental idea of monotheism revolves around the inviolate principle that man should 'worship only one God', and not that there exists only one God. This idea would sound a bit paradoxical but is fundamental to the concept of monotheism[11].

Oneness in Diversity

Inter-faith dialogues proclaim cohesion of morality and confidence in Supreme Being. Honourable Dr. A. Kalàm, Former President of India writes

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in his book, 'I realize that the central theme of any religion is spiritual well-being. Indeed it should be understood that the foundation of secularism in India has to be derived from spirituality.' He adds, 'In India, the core culture goes beyond time. It precedes the arrival of Islam, it precedes the arrival of Christianity. The early Christians like the Syrian Christians of Kerala have retained their Indianness with admirable determination. Are they less Christians because their married women are wearing the *Mangalsutra* or their men folk wear the *Dhoti* in Kerala style? A.R. Rahman may be a Muslim but his voice echoes in the soul of all Indians, of whatever faith, when he sings *Vande mātaram.*'[12]

Duncan Forester similarly said in his work, 'The Syrian Christian, like the Jews of Cochin and the Bene-Israel of Bombay, survived and indeed flourished because they accepted its norms.'[13] They lived in peace and harmony in India for many centuries. It is when we accept India in all its splendid glory that, with a shared part as a base, we can look forward to a shared future of peace and prosperity, of creation and abundance.

The Chinese Buddhist, Yuan Chwang, noticed during his pilgrimage to India that King Harsha regularly held a five-yearly public feast. On the fourth day, no religious bigotry or discrimination was exercised. Everybody was equal in receiving bounty. This was observed with complete sincerity. 'Ten thousand Buddhist monks were fed, and each received a pearl, garments, flowers, perfumes, and one hundred piece of gold. Then the *Brahamins* were given alms almost as abundant; then the Jains; then other sects.'[14] A century ago, Swami Vivekānanda addressed the World Parliament of Religions in Chicago. We could possibly draw inspiration from what he said at the International conference, 'Do I wish that Christian would become a Hindu? God forbid. Do I wish that the Hindu or Buddhist would become a Christian? God forbid. The Christian is not to become a Hindu, or a Buddhist, nor Hindu or Buddhist is to become a Christian. But each religion must assimilate the spirit of the others and yet preserve it's individuality and grow according to its own law of growth.'[15]

Conclusion

Hindu worldview of life is harmony and positive fellowship. *Dharma* teaches harmony and universal acceptance. A Hindu does not dipute the divinity of Christ, but to be Christian one has to subordinate one's conscience to the authority of this kind of Church. Christianity believes in Exclusivism and divides the people into believers and non-believers.

The background of all the religions and *panthas* is *Dharma* but its followers change their meaning. They bind themselves with the three notions of religion – Conclusive, Exclusionary and Separative. The believers

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of all religions project their faith and that their path is the only way to know God. They want to prove that "there is no salvation outside". This is the only major cause of conflict between them. Hinduism is truly pluralistic; multi-faceted. It accepts the faiths and paths of all religions and *panthas* to establish the communal harmony among them. Hence, the concepts of Hinduism are those spiritual principles through which one attains perfection, illumination, vision, and liberalization. These spiritual principles are truthfulness, purity, self-control, non-violence, forbearance, detachment, equality, straightforwardness, beauty, regard for others, compassion, love of God, and longing for spiritual enlightenment.

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23

NĀMA–SIDDHĀNTA: GENESIS AND GROWTH IN SOUTH INDIA

S. Vaidyanathan

1. Introduction

This paper traces the genesis of the Nāma–Siddhānta doctrine from the Vedic times and its evolution as an effective method to secure release from all worldly attachments and reach the Supreme Being. In particular, it attemps to bring out the pioneering contribution made by a few distinguished exponents of this doctrine which resulted in the concept taking a concrete shape in the heart of South India.

2. The Nāma-Siddhānta Doctrine

2.1 Every spiritual aspirant enmeshed in the web of worldly existence, is earnestly seeking ways and means to cross the turbulent sea of *Saṁsāra* to attain final beatitude (*Nivṛtti*) and reach the Supreme Being. Based on the authority of the Vedas, Upaniṣads, Purāṇas, the proponents of the Nāma-Siddhānta doctrine recommend the devotional chanting and singing of the name of the Supreme Being as the practical way to reach Him.

2.2 As per Hindu spiritual tradition, there are several ways of salvation, such as conducting *yajñas*, performing *homas*, adoption of Yogic practices and worship in various forms. Given the constraints of performing the *yajñas*, *homas*, *pūjās* etc. as per the strict stipulations and procedures laid down for them, they are difficult to be practised by many persons. In the *Gītā* the path of performing one's ordained duties (*karmans*), the path of knowledge (*jñāna*) and the path of devotion (*bhakti*) are shown by the Lord himself. He, at the same time, also mentions the difficulties in pursuing these paths to salvation. The *Gītā*, therefore, advocates

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the cultivation of the *bhakti* towards the Lord and dedicating all actions to Him and total surrender to him.

Sarvadharmān parityajya mām ekam śaraṇam vraja.

Gītā, XVIII. 86.

This is what Prahlāda, the great devotee of Lord Viṣṇu, also stated when he recounted to his father Hiraṇyakaśipu, the nine ways he had learnt from his master to show devotion to the Lord.

Śravaṇam kīrtanam viṣṇoḥ smaraṇam pādasevanam,
Arcanam, vandanam, dāsyam, sakhyam, ātma-nivedanam.

2.3 Keeping the above in view and, more importantly, the authority of the Vedas, Upaniṣads and Purāṇas (which we will see in some details later), the proponents of the Nāma-Siddhānta doctrine postulated that singing the divine hymns of the Lord as a practical way is much superior to other paths for salvation. The chanting of the many auspicious names of the Lord, either individually or in congregational worship (*bhajanas*) channels the flow of emotions of an individual into the thoughts of the Supreme Being. The reverential utterances of the Lord's name is not inhibited by any rules about the place and time of worship.

Viṣṇusaṅkīrtane kālo nāsti atra pṛthivītale.

Every one has the right to chant the name of the Lord at all times and anywhere on the earth. According to Nāmasiddhānta doctrine what is attained by meditation in Kṛta Yuga, by sacrifices in Tretā Yuga, by worship in Dvāpara Yuga are obtained in the Kali Yuga by chanting of the name of the Lord.

Dhyāyan kṛte yajan yajñaiḥ tretāyām dvāpare arcayan
Yadāpnoti tadāpnoti kalau saṅkīṛtya keśavaṃ.

2.4 According to the Upaniṣads, the Supreme Being is all pervasive and has no defined form or name. He cannot be perceived by sense organs. If so, why attribute a name to Him and worship Him by chanting his Name? In this context, we must recognize that a name is a liguistic representation of any form or object whether real or imaginary, concrete or abstract. Without such an identification tag, it is difficult to retain the form or objects in one's memory, recall it from memory when desired, relate it to other objects and communicate about its characteristics to others. The Divine Name is, therefore, a verbal representation in the mind of the devotee of the concept of the Supreme Being. The Puruṣa-sūkta says that the Lord created all forms and assigned them their names.

Again the name for the Lord is not unique, it can be Hari or Hara.

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Rāma or Kṛṣṇa depending upon the devotee. Śrī Bhagavannāma Bodhendra Sarasvatī Svamigal whose untiring efforts facilitated the Nāmasiddhānta doctrine taking deep roots in Tamilnadu has, in his classic work "*Nāmāmṛtarasāyanam*", brings out that "In His limitless compassion the Lord, who is the embodiment of eternal bliss, assumes the forms of Śrī Viṣṇu and Śrī Girīśa. Realising that a mere form alone is not adequate for the uplift of the people of the world the Lord keeps himself wide awake, having assumed the name of Śrīhari and Śiva".

Sadānandaḥ śrīman anupādhika kāruṇya vivasaḥ
Jagad kṣememaya śrīhari girīśa rūpam vidhruthavan.
Aparyāptam rūpam jagadavana etatpunariti
Prabhuḥ jāgarti śrīhari girīśa namatma kataya.

3. Genesis of Nāma-Siddhānta

3.1 (i) The Nāma-siddhānta doctrine is based on several statements in the Vedas, Upaniṣads and Purāṇas. According to Lakṣmīdhara, The pioneer of the Nāmasiddhānta tradition, the potency of the Nāmasaṅkīrtanam can be traced to the Ṛgveda –

Asya jānato nāma cidvivaktana
mahaste Viṣṇo sumatim bhajāmahe.

(Oh seekers of knowledge! Repeat Viṣṇu's holy name at least once.)

(ii) Further, the following statement of the Ṛgveda is also relevant–

Dhruvāso asya kīrayo janāsaḥ
Uru kṣitim sujanimā cakāra. *Rv.* 7.100.4

(Those who chant Your name are fortunate to have taken birth in this world).

(iii) Again, the following statement which is found in the *Ṛgveda*, emphasises the importance of the Name of the Lord.

Pra tatte adya śipiviṣṭa nāmāryaḥ śaṁsāmi vayunāni vidvān. Rv. 7.100.5

(Oh Lord, that great Name of yours, after deep study of many *śāstras*, I assert, is the superior name).

3.2 (i) The fourth *praśna* of the *Tait. Up.* says– "*Yasya nāma mahadyaśaḥ*"

(The greatness of the Bhagavannāma knows no limit. The Lord is limitless).

(ii) The *Ch. Up.* says– *Nāma Brahmetyupāsīta.*

(Whoever contemplates the Bagavannāma as Brahman attains Brahman.)

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(iii) In the *K. S. Up.* Brahmā tells his son Nārada –

Bhagavataḥ ādipuruṣasya nārāyaṇasya
Nāmoccāraṇamātreṇa nirdhūtakalir bhavati.

(You can shake off Kali by reciting the Name of the Lord Nārāyaṇa, the prime being).

3.3 In the beginning of the Viṣṇusahasranāma (contained in the *Mbh.*), it is stated that singing the auspicious names of the Lord Viṣṇu is the most exalted *dharma*. Again the *Bh.G.* which is also a part of the *Mbh.* advocates the path of devotion for salvation.

3.4 (i) Among the Purāṇas, the Śrīmad Bhāgavatam, at many places, highlights the efficacy of chanting of the Lord's name. The last *śloka* of the Dvādaśa Skandha (Book twelve) ends with this auspicious note –

Nāmasankirtranam yasya sarvapāpapraṇāśanam.

(I salute Śrī Hari who dispels all fear and agony, the loud chanting of whose name is the easiest and efficacious way to wipe out all sins and respectful salutations to one who alleviates all sufferings).

(ii) The *Brahma* Nāradīyapurāṇa says emphatically that the name of Hari is the only refuge in the Kali Yuga; there is no other path –

Hareḥ nāmaiva namaiva namaiva mama Śaraṇam,
kalau nāstyeva nāstyeva nāstyeva gatiranyathā.

3.5 Thus, it will be seen that the Nāmasiddhānta doctrine has its firm foundations in the Vedas, Upaniṣads and Purāṇas.

4. Evolution of Nāmasiddhānta Doctrine

4.1 On being asked by Yudhiṣṭhira as to which *Dharma* is to be considered as the greatest of all *Dharma*, Bhīṣma replied as follows:

Eṣa me sarvadharmāṇāṁ dharmo adhikatamo mataḥ
yat bhaktyā puṇḍarīkākṣam stavam arcet naraḥ sadā.

(To my mind, that *dharma*, is most exalted by which man, in total dedication to the lotus-eyed Vāsudeva always worships Him by singing His auspicious qualities). In his commentary on this *śloka* in the Viṣṇusahasranāma, Ādi Śaṅkara observes that "the superiority of this adoration in the form of hymns consists in the following points in its favour; there is no injury to any animal as it is an *ahiṁsāyoga*; it does not need any collection of materials, men and money, nor does it involve any constraints in respect of place and time".

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Asya stutilakṣaṇasya archanasya ādhikye kāraṇam.
Ucyate-Hiṁsādi puruṣāntaradravyāntaradeśakāladi-
niyamāpekṣatvam adhikye karaṇam.

4.2 This *śloka* as well as the interpretation given by Ādi Śaṅkara to it is the foundation stone of the edifice of the Nāmasiddhānta doctrine. The saints and the devotees of the Lord later on built up a vast treasure of devotional literature in all regions of India. The Alwars and Nayanmars in the South, Purandaradāsa in Kannada deśa, Rāmadasa in Andhra Pradesh, Jayadeva in Orissa, Tulasīdāsa in Varanasi, Sri Vallabha in Brindavan, Gurunanak and Guru Govind Singh in Punjab, Mira Bai in Rajasthan, poured out ecstatic songs and *bhajanas* on both Hari and Hara.

5. The Contribution of Śrī Nārāyaṇa Tīrtha

5.1 Among the galaxy of such great devotees special mention needs to be made of Śrī Nārāyaṇa Tīrtha who in his Ś.L.T. elevates the chanting of "Bhagavān Nāma" to the level of Brahmānanda as propounded in the Upaniṣads. The song "*Rāmakṛṣṇa Govindeti*" (Gītam 14 in the first Taraṅgaṁ) is an emphatic enunciation of the Nāmasiddhānta doctrine. He says, in his Gītam that "the holy names of Rāma, Kṛṣṇa and Govinda constitute a Prayāga (the venerated holy confluence)" and a dip in it *i.e.*, "*Mānasika-snānaṁ*" clears the heart, facilitates self-realisation without getting tied up with sacrificial *homas*, *japas*, *tarpaṇas* etc. It enables one to know the Supreme Being. Even the Paramahaṁsas *i.e.*, the highly evolved souls derive bliss from a bath in the confluence of these three hallowed names.

5.2 The Ś.L.T. is universally acclaimed as a work comparable to Jayadeva's Gītagovindam. Composed in chased Sanskrit it brings out, in a drama form, the enchanting story of the birth of the Lord Kṛṣṇa up to His wedding with Rukmiṇī. It consists of 155 songs, 348 *ślokas* and *gadyas* in 12 Tarangas or "waves" making up the river of sport of Lord Kṛṣṇa. Incidentally, it is considered as the longest Sanskrit drama. The story element in it is deliberately brief and the emphasis is on repeated rapturous adoration of the Lord in soul stirring music.

The intervening *Ślokas* and *Gadyam* only serve to link up the gītas which are jewels of Nāmasiddhānta. The Ś.L.T. was sung about 250 years ago in the presence of the Lord Veṅkaṭeśvara in a village called Varangapuri. (Varaahur), contributed to the great extent to the spread of *Nāmasaṅkīrtana*

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tradition in the South India. Nowadays many classical Karnataka music recitals or Kuchupudi dance programmes include gītas from Ś.L.T.

6. The Contribution of Śrī Bhagavannāma Bodhendra Sarasvatī Svamigal

6.1 While the saints and devotees of the Lord in all regions of India, as brought out earlier, were engaged in *Nāmasaṅkīrtana*, it was Śrī Bhagavannāma Bodhendra Sarasvatī Svamigal who rose like the sun (Bhāskara) to dispel the doubts of darkness in the minds of certain scholars about the efficacy of Nāmasiddānta as a means to obtain salvation. Based on the authority of the Vedas, Upaniṣads and Purāṇas, he asserted that Nāmasiddhānta itself is a *dharma* to be followed to obtain the four *Puruṣārthas* and finally salvation. He not only preached the Nāmasiddhānta doctrine but also practised it by chanting of Rāmanāma one lakh eight thousand times every day, from young age. He was the 59th Acharya of the Śrī Kanchi Kamakoti Peetham and was guided in Nāmasiddhānta by his Guru Śrī Viśvādi Kendra when they were both in Varanasi. His Guru directed him to go to Puri and obtain Lakshmidhara's classic work on Nāmasiddhānta known as "*Nāmakaumadī*" and propagate the Siddhānta. He was greatly influenced by this work and as he found that he was not getting sufficient time for his life mission of propagating Nāmasiddhānta, he handed over the charge of the mission to one of his disciples and set out, with a missionary zeal on an extensive journey throughout South India.

6.2 He, along with Śrīdhara Ayyaval, who was a staunch Śivabhakta and a firm believer in Nāmasiddhānta, went practically from village to village in South India and demonstrated the efficacy of this doctrine. He wrote several books on the subject and his works called "*Bhagavannāmarasodayam*", and "*Bhagavannāmarasāyanam*" are classic expositions of the greatness of Nāmasiddhānta. He brought out in his book the six Aparadhas (violations of the Nāmasiddhānta) based on what Sanatkumāra told in the Padma Purāṇa.

6.3 The six reasons for the superiority of the Nāmasiddhānta way for the salvation are as under –

(i) No *Hiṁsā*, and can be practised by any body by *Brahmachāri gṛhasthas, vānaprasthins* and *saṁnyāsins*.

(ii) Does not depend on ancillary aids (*Dravīyā apekṣitā*).

(iii) Does not call for intercession of other persons (*Puruṣāntara apekṣa*).

(iv) Does not depend on considerations of space (*Deśa apekṣa*).

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(v) Does not depend on considerations of time (*Niyama apekṣhā*).

(vi) It is free from constraints of procedures and rituals (*Prakāra niyamāpekṣa*).

The ten kinds of *Nāma Aparādha* (violations of the Nāmasiddhānta) are as under –

(i) Caviling against virtuous persons.

(ii) Distinguishing between Śiva and Viṣṇu.

(iii) Caviling against Preceptor.

(iv) Not respecting Vedas and scriptures.

(v) Lack of faith in the efficacy of the Nāma.

(vi) Nāmasankīrtana should not be considered as a protection to justify the commitment of sins.

(vii) Non-observance of *Ahiṁsā*, *Satya* and *Brahmacharya* and desiring the wealth of others.

(viii) Neglect of religious austerities.

(ix) Communicating Nāmasiddhānta to non-believers and undesirable persons.

(x) Self-conceit and lack of love for fellow beings.

6.4 Śrī Bhagavannāma Bodhendra Sarasvatī Svamigal attained Jīva Samādhi at Govindapuram near the town of Kumbakonam. Devotees throng to his *adhiṣthāna* to pay the homage to this great saint who firmly established the Nāmasiddhānta tradition in South India.

6.5 Śrī Bhagavannāma Bodhendra Sarasvatī Svamigal was actively supported by Śrī Śrīdhara Ayyaval, a contemporary of him, living in the nearby village of Tiruvisalur. Being a devotee of the Lord Śiva, he used to visit daily the famous Śiva temple at Tiruvidaimarudur (known as Mdhyarjunīyam). His work "*Akya Shasti*" brings out the greatness of chanting of Śiva's name. He and Śrī Bhagavannāma Bodhendra Sarasvatī Svamigal jointly preached that the names of Hari and Hara refer to the same Supreme Being and hence there is no need for strong religious postures in this matter.

7. The Bhagavadsaṅkīrtana Saṁpradāya in South India

While Bodhendra and Ayyaval sang several *ślokas* and wrote treatises on Nāmasiddhānta, it was the great saint known as Marudanallur Svamigal who evolved a system of kīrtana Saṁpradāya of singing the glory of the

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Lord in songs composed in various languages such as Sanskrit, Tamil, Telugu and Kannada, in congregational prayers (Known as *bhajans*), to the accompainment of musical instruments like *mṛduṅgam* cymbals etc. He systematised several kinds of worship like *uñchavṛtti, dīpapūjā, divyanāma,* Rādhakalyāṇam in Dhanurmāsa etc. He explained these practices in a lucid manner in his work called "*Bhaktisandehadhvāntabhāskaram*" (the sun that dispels the darkness of doubts in matters of devotion). This Saṁpradāya evolved by him is continued to be followed by devotees with religious fervour in South India even to this day.

8. Conclusion

In our times the propagation of the Nāmasiddhānta tradition is under the stewardship of Swami Krishna Premi who has ensured that this glorious tradition has a permanent place in the scheme of our cultural life today.

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24

WHOLE OF THE EXISTENCE IS ONE MASS OF ENERGY

Rakesh Pandey

There may be a good number of technical synonyms like *matter* or *consciousness* etc. to the term 'Energy'. However, for properties of the Energy are known commonly, the term is chosen particularly to communicate the observations.

Omnipotent (also Omniscient) being the preposition, the Vedic scriptures describe involution of the Universe as its transformation, and narrate the involution step by step. The Hymn of Creation From Ṛgveda says :

One Mass, devoid of form, name, and colour,
timeless, devoid of time past and future,
spaceless, vioceless, boundless, devoid of all
where rests hushed even speech of negotions....
.....in it arise and reside what beings,
quick with life, dull, and lifeless-unnumbered,
and pleasure and pain, disease, birth, and death!
verily, the Sun is He, the ray,
nay, the Sun is He, and He is the ray.

The *Ākāśa* (Space/Spiritual World), The *Vāyu* (Air/Vital Force), *Agni* (Fire/Heat), *Jala* (Water/Liquids) and *Pṛthvī* (Earth/Solids) are manifestated as ultimate building blocks of the Universe that we move in, hear, feel, see, breathe, taste, and think.

The Universal Existence is Omnipotent Transformed. For, it is inherent ability of potential energy of any order to remain and consolidate in its exisiting form, and when over-impregnated (like over saturated clouds), it gets transformed into some other forms like (lightening, thundering, snow and rain falling etc.) Invariably, this process of transformation from one

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form to other results into by product (s) called 'work' or 'work done'. The 'work' or 'work done' is the objectification (other forms) of the subject (the preceding form-the Omnipotent). A mass of energy of a particular form, has transformed itself into many forms of the equivalent mass.Truly, the same phenomenon may be generalized and understood for ONE to MANY (Creation), Many to Many (Sustenance), and Many to One (dissolution).

The whole existence is a mass of energy and the physical Universe that we see, observe or perceive is just a transformed mass of the one and the same energy into many of its worldly forms.

Ṛgveda depicts it beautifully:

> *"That much (i.e., the whole creation) is His glory; but Puruṣa (all-pervalling Being) is greater than that. All things constitute only one of his feet. The immortal three footed one is (established) in His own effulgence".*[1]

Any object that we see in Universe is a combination and continuously changing phenomenon due to rapid tranformation of energy under the three dimensional frame of Time, Space, and Causation. (*Deśa-Kāla-Nimitta*). Cohesively, these various forms of energy having their quantitative proportions in different permutations and combinations form bundles of energy: the objects of the Universe-earth, water, fire, air, space, trees, animals, man-made objects etc.

By law, potentially, all forms of the energy embodies ability to manifest (one to many) and un-manifest (returns to the original state).

Some of the commonly known terms for various peculiar forms of energy, which we know grossly, are: Heat, Sound, Electric, Magnetic, Atomic, Nuclear, and Light etc. Some similar forms (terms) of major energy contents that are observed by way of certain expressions in living beings (particularly in human being) are: Physical (ability to move and do physical work-body motions, grips, vocal etc), Chemical (Biochemical changes/ actions within that being), Biophysical (Sensing, Temperature, Pressure, Electro-Megnatic, etc., as Physical currents within that being), Mental (Feeling, Memorizing, Thinking, Understanding, Applying Physical and Mental Expressions etc) and Supra-mental (Controlling Physical and Mental Expressions, Emotions, Awareness (Knowledge), Mercy, Love, Unselfish service and devotion etc.)

Presence of Supra-mental energy in any of its attributes in any body/ particle of the Universe indicates presence of all-pervating conscious form (Omniscient) of the energy – the Universal Consciousness. And remaining forms of energy in that body/particle are its transformations in lower degrees- limited consciousness. But by law, all pervading form is also pervading all through the limited ones.

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The Almighty (before creation)— the Unmanifested One, is the absolute Omnipotent and Omniscient Energy —the Infinitely condensed— Unexpressed in its forms- the Formless (the *Nirākāra*).

The Almighty (with creation)—the Manifested One, is Omnipotent and Omniscient Enegry, relatively and absolutely-the Infinitely expanded -Expressed in many forms with attributes: the Existence Absolute— the Knowledge Absolute—the Bliss Absolute (*Sat-cit-ānanda*).

The Universal Consciousness (Spirit/Soul) tranforms into many of its forms from space (the subtler) to earth (the grosser). Every object that we see or feel in this Universe is invariably some form of the one and the same energy. For, the Omniscient, the Universal Consciousness (Spirit/Soul) or the Space is All Pervading, by law, it is All-Pervading in all forms of the energy.

The Involution is depicted in the Upaniṣads:

> *'O amiable one, before its creation, the Universe was but Existence, one without a second'.*[2]

> *'From the Self, that is such originated space, from space arose air, from air fire'.*[3]

> *'Space, For all things certainly originate from Space; and they merge by moving towards Space. For space is certainly greater than all these, Space is their supreme goal'.*[4]

> *'That created fire. That fire saw, "I shall become many. I shall be born. That created water. Those waters saw: We shall become many, we shall be born excellently. They created food (earth).*[5]

From the point of view of modern science, enegy is 'ability to work', and when the work takes place, it turns (partly or fully) into 'force' that initiates and carries out the work. Relatively, it can be divided into two basic forms: 'Potential energy' (as ability or inactive form) and "Kinetic energy" (as force or active form). Its universal quantity (mass) is fixed. It cannot be created or destroyed. It only changes form.

Einstein described the physics of objects that move at constant velocities, and discovered the equivalence of mass and energy as related by the equation $E=mc^2$. The equation says that energy (E) and mass (M) are equivalent. In other words, mass is convertible to energy and vice versa. The conversion factor is the speed of light (C) squared. This means that

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matter can be transformed into energy. In whole of the Universal existence we preceive only energy or matter in various forms; the matter in any state is nothing but a form of energy. Therefore, it leads to a self-explanatory conclusion that:

"Whole of the existence is one mass of Conscious Energy"

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25

VALUE PARADIGMS AND RE-ENGINEERING IN MANAGEMENT OF INDIAN HERITAGE

S. Ram Mohan

Management and Value Foundations

Management and reengineering concepts are not new to Indian ethos. The Vedāntic wisdom is cherished through the insight and experience of our sages in the *mānas-buddhi-ahaṅkāra* interface. The value-foundation for the Indian system is based on the three principal values or ultimate realities-goodness, beauty and truth, as enshrined in the *Ṛgveda*[1].

Mantra says, "Savita! God! Send far away all evil; Send us what is good".

The *Ṛṣi* says, "Sinless for noble power under the influence of Savita, God. We contemplate all that is beautiful"[2].

Thus the management deliberately makes the choice of goodness, beauty and truth. The value system is so lofty that Veda states that truth, not even God, is the one which upholds the earth[3].

Much earlier to the Christ spurning the material offers to tempting Satan and telling him, "Get thee behind me! Satan". The young hero of *Kaṭhopaniṣad*, when persuaded by Yama to ask for early pleasures and long life, wants the Eternal Touch only and turn away the objects of ephemeral and sensuous pleasure. There is no crisis of meaning and purpose in the minds of our forefathers. While *Artha* and *Kārma* are given their due place in life, *Dharma* is considered to be the over riding factor[4].

Indian texts delineate the link between management and values which provided the base for the organisational or societal function. It is very different from the skewed principles of corporate governance, with emphasis on profit orientation to the exclusion of ethics, environmetal needs, quality needs etc. *Hitopadeśa* says, "Getting a deserved object from an undesirable

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source is not a satisfying practice. But at the same time, adventure and risk taking are positive values".

The Western thinkers treated the people-oriented values, work-oriented values and spiritual values in separate compartments. The managerial value system like achievement, efficiency, responsibilities, responsiveness etc. have been treated as means to establish competitive edge over the Competitor. In the beginning, the impact of the spiritual values in managerial cultures had not been properly appreciated in the West on the beginning. Only the phenomenal success of Japanese industry made the West to look at the zen Values that shaped the holistic cultural milieu of Japanese industry and society. These aspects have been dealt with at length in our heritage texts much earlier.

The 16th chapter of *Gītā* explains the dos and don'ts of the ethical divide. Those who do not know this are described as *Asuras*. The need to unfailingly follow the path of probity is emphasised[5].

The wise executives follow the codes and rules with implict faith and do not deviate from it, like a chart proceeding in the nominated and treaded path[6].

Change Management and Re-Engineering

While the time-tested basic codes of conduct are the substratum, change is recognised as an inevitable part of life in a dynamic society. Change Management and Re-engineering are also properly delineated in the Indian Heritage texts. There is no empty rhetoric. The sincere desire to produce workoutput with no empty words, and not employing concepts and tenets couched in difficult semantics, is indicated in the prayer of *Raghuvaṁśam*. Kālidāsa prays to the Cosmic Parents who are united like "word and meaning" to bless him with a combination of both[7].

The Sanskrit ethos emphasises values rooted on the tripod of reason, feeling and deeds. Even while the need for a professional to make money is recognised, *nyāya, dayā* and *karma* are given the highest place. For instance, for a doctor whether he gets paid or not, the treatment of patients never goes without fruit[8].

But the fruit may vary from situation—it could be *puṇya*, friendship, fame, knowledge and experience. This is also highlighted in verse 769 of *Viśvaguṇādarśa Campū* in the reply of Viśvāvasu to the cynical comments of Kṛṣṇa. Later Viśvāvasu also explains the appropriate place given by the government servants in properly executing their public duties while manitaining their private and religious life properly tuned[9].

The value plays an important role in shaping the quality of leadership

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and the power of influencing others. Leadership means setting the right example. A good example is given in *Hitopadeśa* where Citragīva, the king of pigeons refuses to allow his friend Hiraṇyaka, the mice king, to sever his bonds first, but insists on the release of his subjects first "They bear an equality to me as regards kind, substance and qualities, say, then when and what will be the fruit of my being their Lord?"

Ethical and moral dimension are also given great importance. Business schools, after the tell-tale scandals of Enron, ATT and the replete storms of unethical behaviour of high officials in Capital Hill have woken up to the need for re-engineering the management ideas and behaviour to factor in ethical values and the need to not merely to raise student's awareness of the problem but also to provide the criteria for determining ethical business behaviour in situations with conflicting values.

Why does the value system break down or why do people get dragged towards sinful activities? Kṛṣṇa, in *Gītā* explains that it is due to the twin qualities of desire and anger emanating from *Rajoguṇa*.[10]

The role of ethics in corporate life has been vividly explained by Abraham Zaleznik and Konosuke Matsushita in "The Managerial Mystique restoring Leadership in Business".

Synergy in Heritage Texts

Chester Barnard, in his seminal work, "*the Functions of the Executive*" attempts to provide a comprehensive theory of cooperative behaviour in formal organisations. The spirit of cooperative endeavour is delineated in the 10th Maṇḍala of *Ṛgveda* in the Puruṣa-Sūktam. It was a great cooperative endeavour undertaken with profound devotion by the entire community. Here a symbolic *Yajña* was performed, out of which the created beings and natural beings took their form. Thus, the purpose of the endeavour was attaining totally their individual minds with the total mind or cosmic consciousness. This represent what Zaleznik later termed as "Spontaneous cooperation". This is achieved by reducing the proportion of *pravṛtti* and increasing *nivṛtti*. Thus, the process of realizing unity in the midst of difference and *ekātmanubhūti* is achieved. This is the basis for what later managerial scripts call synergy or Stephen-covey's "win-win" attitude.

The greatest political thinker of Indian heritage Kauṭilya himself in the concluding portion of *Arthaśāstra* observes that the purpose of his work is to bring together spiritual good, material well being and happiness. Thus, spiritual good is the foundation upon which material goodness and happiness are based. The purpose of state must be the welfare of the people. This is exemplified by Kālidāsa[11].

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Espoused -Theory in Indian Heritage

Peter Senge makes a clear distinction between espoused theories and theories-in practice. Often blind adherence to theories or rituals leads to considerable loss. A dynamic change cousciuosness is essential. This is exemplified in *Srimad-Bhāgavatam*. When young cow-herds sent by Kṛṣṇa to get food approached the Brahmaṇas performing "*Aṅgirasa Yajña*" for accession to heaven, they were refused food by the Brahmaṇas. But the wives of the Brahmaṇas, intuitively realising the Divinity of Kṛṣṇa, came rushing to him with offerings. Eventually the Brahmaṇas realising that they had lost due to this dyed-in-the wool adherance to rituals, cursed themselves their three-fold birth, learning, vows of continence, pedigree etc. which made them impervious the touch of Divinity[12].

A very interesting scene is witnessed when the espoused theory takes a back seat in the Bāli-Rāma debate. While Bāli is asking pointed questions, Rāma, is defensive. The child-ego of Rāma is pleading to Bāli's parent ego in the Transaction Analysis route when Rāma mouths defences like –"I have promised Sugrīva, I was not in control of myself."

The solution is found in *Gītā's* work ethics approach. Work well done is verily Yoga.[13] Let not results of your actions become your motive. You shall not also be attached to inaction. The theme unfolds with greater clarity in the subsequent chapter. A clear cut differentiation is made between the action to be done (*karma*), the work to be avoided (*vikarma*) and finally the absence of both i.e., inactivity (*akarma*) from a holistic perspective. Kṛṣṇa declares that he alone can accomplish everything who distinguishes between inactivity in activity and activity in inactivity. This particular *śloka* has been interpreted in different ways by different constructions.

From a managerial angle, inactivity-in-activity is the basis for ideas like Total Quality Management, where the elimination of Non-value adding activities have been identified as the main cost reducing agents. The essence of all these theories is locating the inactivity (unproductive actions) amidst productive activities. This is the basis for many modern management theories, right from FW Taylor to Peter Drucker. Drucker packages this differently when he says "Be prepared to abandon everything, lest we have to abondon the ship". This also is the basis for core-competence analysis.

Excellence is achieved by concentrating only on core-competence areas and outsourcing others. Defining this Re-engineering approach. *Taittirīya Upaniṣad* says, "your present package of *Prajā, Karma,* and *Dharma* cannot bring in success. Only by *Tyāga,* unlimited success can be attained". The very first verse of *Īśa Upaniṣad* also emphasises this, "Enjoy through renunciation".

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Thus, the concept of giving up something for a more favourable alternative has been repeatedly stressed in the Upaniṣads. Both the pairs of negation and affirmation are stressed. This is the essence of modern theory of Re-engineering where sets of activities or process are abandoned for a more profitable alternative system.

The *Taittirīya Upaniṣad* thus puts to an end that theory that abundance of resource like work-force (*prajā*), skills (*karma*) and finance (*dhana*) would assure success by themselves. It is imperative to introduce necessary process changes by giving up irrelevant actions.

The second part of the *Gītā* verse quoted "know activity in inactivity" is also very significant. Inaction represents the absence of visible or physical actions. At the same time the mind is engaged in deep analysis and thought process. This is the Stephen Covey's Quadrant II stage where the conceptual and intellectual activities take predominant role. This drives the organisation in the fast lanes of growth in a competitive environment. Śrī Bhāṣyam of Rāmānuja distinguishes "*karma*" as routine activities (*sthūla*) and "*akarma*" as latent power (*sūkṣma*). Thus, the physical and intellectual activities have their respective roles.

The coordination of the managerial activities is depicted in the *Kaṭhopaniṣad's* Charioteer Matrix:

Ātmā	—	the Charioteer
Śarīra	—	the Chariot
Buddhi	—	Driver
Mānas	—	rein holder
Indriyās	—	horses

A perfect fusion of the above takes the chariot to the desired destination. If coordination fails, the chariot will go astray.

The ideal mind set for a manager to be efficient and effective provided by *Gītā's* paradigm– "*Samatvam yoga ucyate*".

Antaḥkaraṇa and Problem-solving

Normally the decision making process is done through the three tiers of *Mānas -Buddhi- Ahaṅkāra* interface dealing with ordinary, complicated and complex situations. The better type of managers develop their *antaḥkaraṇa*— intuitive capacities— transcending the *Jñānendriyās*. Emerson calls it as the "inner gleam" which is the right instrument to advise on complex decisions. Normally the "*Vṛtti* and *saṁskāra*" act at conscious and sub-conscious levels to influence the final decision. In person who has developed the inner gleam and inner knowledge *antaḥkaraṇa* helps him to

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arrive at the right decisions. This inner gleam is developed through following the right path. *Buddha* discribes them as Right Faith, Right Aspiration, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness and Right Contemplation (Noble Eightfold Path).

Indian heritage advises the practitioners not to have a short-sighted adherence to the past and not to be led by other's opinions, however numerous they are. It emphasises on a no-hold-barred enquiry method. Such an enquirer is known as "*Jijñāsu*" like Naciketas. Such person will surely embrace success. Kālidāsa says in *Mālavikāgnimitram*, "Nothing is superior because it is old nor some *Kāvya* is ridiculed because it is new. The noble souls examine in detail and accept that which is good. The fool is led by other's thought".

Svadharma—The Route to Success

The Concept of *Svadharma* finds repeated expression in Gītā[14]. With Multinational Corporations from various parts of the globe entering India at an alarming pace, each ushering their own work culture, this statement on *Svadharma* merits a careful analysis.

The standing example is Japan. The war ravaged economy was written off by the West. But the Samurai traditions of Japan helped Japan to reemerge as a mighty economic power on a very short time making it as a super economy next only to that of U.S. The Management practices of Japan, once ridiculed by the West, are now being followed avidly by them-like Ringi System of decision making, respect for elders and systems, Quality circles etc. The company song and code of values developed a sense of commitment there.

This exemplifies the importance of *Svadharma*. Many ideas which have worked successfully in USA, when transplanted in UK, did not find success there even though the cultures were similar, like empowerment, informal relationship with the boss, etc. One of the reasons for opposition to the WTO, even in developed countries is this fear of cultural fallout from USA.

There is a famous Sanskrit saying — "*Svadharme nidhanam śyayaḥ paradharmo bhayāvahaḥ*".

Paradharma traditionally provides novelty and euphoria that makes it preferable to *Svadharma*. As the novelty fades away, the *paradharma* sheds its glitter and fails to give satisfaction. This is exemplified by MNCs adopting local cultural aspects and practices when they set shop in foreign locals. Addition to *Paradharma* would lead to wrong managerial decisions.

Understand and perform your *Svadharma*—an elegant understanding of one's ethos in the context of a rapidly changing society. This is the core teaching in Value Management in our heritage texts. These concepts have stood the test of time- ever fresh and ever effective.

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2. अनागसो अदितये देवस्य सवितुः सर्वे विश्वा वामानि धीमहि। *Rv.* 5.82.6
3. *Rv.* X, 85.1
4. तस्मादर्थाच्च कामाच्च धर्म एवोत्तरो भवेत्। अस्मिल्लोके परो चैव धर्मात्मा सुखमेधते।।
   Mbh., Santi Parva, 91. 52
5. प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः।
   न शौचं नापि चाचारे न सत्यं तेषु विद्यते।। *Gītā.* XVI. 7
6. रेखामात्रमपि क्षणात् आ मनोर्वर्त्यनः परम्।
   न व्यतीयुः प्रजास्तस्य नियन्तुर्भिवृत्तयः।। *Raghuvaṁsam.* 1.17
7. वागर्थाविव सम्पृक्तौ वागर्थः प्रतिपत्तये।
   जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ।। *Ibid.* 1.1
8. चिकित्सा नास्ति निष्फला।
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   बहुजनपरिपुष्यै बध्द्दीक्षास्त एते तनुसुखमपि हित्वा तन्वते राजसेवाय।। *Viśvaguṇādarśa Champū.* 830
10. अथ केन प्रयुक्तोयं पापं चरति पूरुषः।
    अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः।।
    काम एष क्रोध एष रजोगुणसमुद्भवः।
    महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्।। *Gītā.* III. 36, 37
11. प्रवर्तताम् प्रकृतिहिताम् पार्थिवः।
    सरस्वती श्रुतमहताम् महीयताम्।। *Śākuntalam.* 7. 35
12. धिग् जन्म नस्त्रिवृद् विद्यां धिग् व्रतं धिग् बहुज्ञताम्।
    धिक् कुलम् धिक् क्रियादाक्ष्यं विमुखा ये त्वधोक्षजे।। *Bhāgavatam.* 10.23.39
13. *Gītā.* II 50.
14. *Ibid.,* II. 31, 33, XVIII, 42, 47.

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ECOLOGY IN ANCIENT INDIAN TRADITIONS

Shashi Tiwari

The ecology is the study of relationships between living organisms and their environment. In addition to studying nature, ecology also considers the effects upon the environment and particular ecosystems of variou human activities. Today we talk of the ecological crisis which is mainly due to man's unlimited desire, ignorance and material approach to life. The modern generation appears to be either indifferent to the age old religious thoughts, cultural traditions and ethical values or completely disillusioned with them. It is noteworthy that Indian seers clearly laid down the rationals for practising conservation of the nature and mantaining environmental harmony and has perscribed religious sactions against the indiscriminate use of nature and exploitation of animals or other species. Vedic sages visualised the significance of ecological balance for the welfare of human beings as well as for all living beings and inanimate things. They realised the essential unity of the cosmos and the organic character of the interrelationship of its parts. They advocated an integrated approach to the developing balance, harmony and matuality so that there could be no exploitation of nature by human beings. They insisted that need rather than greed should be the guiding principle in our relationship with nature. They develped rituals, customs and traditions with this objective and attached religious sanctions to the need for the purity of nature. Indian thinkers introduced festivals and celebrations with the idea of inclucation of such thoughts, beliefs and practices from time to time. They also invented myths and legends to show significance of nature and its various aspects. They opined that nature is a manifestation of Almighty God and this divinity of the nature led them to worship all the five basic forms of matter known as *pañcabhūtas*. This concept of divinity finds manifestation in tree-worship, animal-worship and in various forms of nature-worship. This paper intends to enquire into the ancient Hindu concept of ecology, to examine what is

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said there about protection of nature and sanctions against polluting the environment and to discuss the traditional ideals of environmentalism.

According to Vedas, basically known as the sacred religious books of Hindus, the structure of the world in purely Nature-oriented. *'Soma-Sūryātmakam Jagat' i.e.*, 'the world in an outcome of Soma (water or moon) and the Sūrya (the sun). On physical ground it may be said that the world-creation is nothing except the synthesis of water and fire. This Vedic hypothesis proves true and scientific, since the energy cannot be generated without the co-operation of fire and water. Now this *Somasūryātmakā Sṛṣṭi'* expands itself in macrocosm which again in transformed into environmental entities like mountains, rivers, forests clouds, rains and so on. In the Puruṣa-sūkta of the *Ṛgveda* (X. 90) we find an elaborate description of this divine creation. Thus, in the Vedic view, the whole environment bears divinity because of its divine origin. That is why in Hindu tradition the mountains are considered the abode of Gods. Gaṅgā and other rivers are regarded as the source of sacredness and sinlessness. The Tulsī, banana, Nīma, Pīpala, Āmra (mango) and many other trees are worshipped because of their relation with some God or the other. In Ancient Indian traditional thought divinity is the perpetual feature of environment in which we are surviving. The unique vision of our Vedic seers can be evidently condensed in one Āraṇyānī sūkta of the *Ṛgveda* (X. 146) dedicated to forests, being presented in a living form. It says that villages are benefitted by the forest, likewise wild animals are protected and nourished by them.

Vedic deities are explained by many scholars as natural elements or sub-elements existing in various zones of environment. The whole universe of these deities in divided in three spheres- earth, midsphere and sky. Famous *Śāntimantra* prays for the ecological peace of all the three spheres[1].

Right from the very beginning the sacrifice in Vedic literature was considered to be a strong and effective tool to get hold over the naturalistic atmosphere. Vedic sacrifices are directly related to environmental cleanliness. Sacrifice purifies the air and purified air when breathed by the lifebeing, it becomes medicine and removes all the diseases what so ever. In fact, the Vedic way of performing sacrifices makes the environment perfect for the whole universe. The sacrifice changes the weather, controls the air pollution, prevents the deluges, droughts, storms and diseases.

Many passages of the Vedic and Upaniṣadic literature describe the unity of all living beings. They lay down the rule that no species is superior to another because all have been created by the same Supreme Self. On the other hand, man is particularly obliged to be the protector and guardian of all creation.

In the Vedic literature mother Earth is personified as the goddess *Bhūmi*. She is the abundant mother who shows her mercy on her children. Her

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nature and profusion are vividly portrayed in a beautiful hymn to the Earth in the *Atharvaveda*. A *mantra* says, 'Earth is our mother and we are, her children'[2]. In other verses of the same hymn, earth has been given a respected place by the detailed description of its possession. "The earth which possesses oceans, rivers and other bodies of water, and which gives us land to produce food grains, on which human beings depend for their survival, continues to possess these for all of us. We pray to the earth which bears trees, plants and medicinal herbs and protects them[3]". The earth's production of food is dependent on the principles of *Karma* which lie at the root of the creation of the universe. Protection is asked by the Mother earth in other prayers also.

The recitation of famous Vedic *mantra* called '*Gāyatrī*' is an important part of Hindu worship. The *mantra* is addressed to the Sun god who illuminates the earthly and heavenly realms to enlighten the mind of the worshipper with divine inspiration[4]. Puruṣasūkta of the Vedas, which describes the cosmic person, is generally chanted during any ceremony or worship in Indian traditional system. Therefore, the treatment of ecology in religious life, keeps the high standard and values in the Vedic culture.

According to *Īśāvāsyopaniṣad*, this planet does not only belong to humanity, but it belongs to all the species living on it. "Everything within this universe is possessed by God. He pervades both the animate and inanimate. Therefore, one should only take one's fair share and leave the rest of the Supreme.[5]" So long as we treat the planet carefully and take only our share acknowledging that everything else belongs to God, the planet will provide for our needs, but as soon as we try to take nature's gifts without offering anything in return, we become no better than thieves. The *Īśāvāsyaopaniṣad* tells us that everything from a blade of grass to the whole cosmos in the home of God. Therefore, the whole creation is sacred. The sense of the sacred in the whole of creation is fundamental to our relationship with nature. In the Vedic view, all life forms, not just human beings, must be revered. This is the reason for being vegetarian, which is ecological in the deepest sense. The animal life should not be taken for our own purposes. It is unnatural.

The ancient Sanskrit scriptures give us three significant principles to lead a peaceful life-*Yajña*, *Dāna* and *Tapas i.e.*, sacrifice, giving and self-control. Actually these three are the ecological principles for the replenishment of the earth. Through *yajña* we replenish the earth. The symbol of this principle is the sacred fire ceremony in which most precious substance *ghee* is offered into the fire. The *ghee* sacrificed in the fire symbolizes that every activity whatever is most percious to us, should be sacrificed for others. *Dāna* or giving is the replenishment of society. We have received so much from society in

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the form of architecture, poetry, music, ideas, religion and knowledge. Cultures should do something to give it back to society. This maintains the ecology of society. If society is based on *Dāna* there will never be exploitation or deprivation. Thus in Indian thought social and human world is a part of environment and nature. Finally, *Tapas* or self-control replenishes the soul *i.e.*, internal spiritual environment. Meditation, going to holy places, self-restraint for desires, taking a vow, for silence or fasting etc. are *Tapas* which is essential for the upliftment of the soul. Thus, these three principles keep replenishing the total environment. This ancient view of Indian thinkers on ecology has also social, political and economic implications. They were designed symbolically to create a healthy relationship with the three environments- the natural, the social and the inner. '*Om Śānti, Śānti, Śānti*'— Peace, Peace and Peace- is said after every prayer. The first *Śānti* means peace for nature, ecological peace; the second *Śānti* means peace between humanbeings, worldly peace; the third *Śānti* means peace within oneself, spiritual peace. Ecological peace is referred to variously in the Vedas by many terms such as, *Śam, Svasti, Śiva.*[6]

The ten incarnations (*Avatāra*) of Viṣṇu are a recurrent theme in Indian mythological history. Viṣṇu exists outside the material realm as the creator, and he exists within everything as the supersoul. He enters this world as *Avatāra* to restore balance whenever his presence is needed. Viṣṇu incarnates almost in all species of life, specially he takes forms of animals, half animals man and half man, to show that in God's eyes all have an important role to play. Animals are living expressions of the spirit and they are not simply for satisfying human needs and appetites.

Viṣṇu's ten *Avatāras* according to Jayadeva's *Gītagovinda* are:

1. Matsya	—	the fish
2. Kūrma	—	the tortoise
3. Varāha	—	the boar
4. Narasiṁha	—	the man-lion
5. Vāmana	—	the dwarf
6. Paraśurāma	—	the warrior
7. Rāma	—	the king
8. Balarāma	—	the cowherd
9. Buddha	—	the teacher
10. Kalki	—	Yet to be

These ten *Avatāras* with their ancient stories, provide an important in sight into the great Vaiṣṇava tradition within Hinduism, with its stress on

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the close indentification of Viṣṇu with every aspect of the plurality of life on earth.

In the *Śrīmadbhāgavatam*, Lord Kṛṣṇa teaches environmental concern through his life and activities. He seems to be the only saviour of the environment. Kṛṣṇa lived as a child among the twelve forests of Vṛndāvana. The trees were his friends. He feated the serpant Kāliyā and purified the Yamunā river. He swallowed the forest fire to protect the forest. He looked after cows as a cowherd. He spoke to the birds in their language.He rejected ritualistic worship of Indra and taught that it was better to worship the hills, forests and cows. Since that time Govardhana Hill has been worshipped by the local people as a form of Kṛṣṇa. Kṛṣṇa was always protecting nature. To live in harmony with nature, to show love to all creatures, never to harm any living being, to rejoice in the beauty of a natural life of simplicity, this was Kṛṣṇa's practice of religion. Kṛṣṇa purified Yamunā by removing water pollution. In ancient Indian traditional thought water is regarded as pure by nature. Some guide-lines for man are described in ancient texts in this regard. In *Manusmṛti* we find the instruction that human waste should never be mixed with water. 'One should not cause urine or stool to enter water. Anything mixed with these unholy substances, or with blood or poision, should never be thrown into water.'[7]

Our ancient thinkers have mentioned the problem of controlling pollution vividly. In *Viṣṇusmṛti* the nature's role and crisis in the environment is elaborated. It says, "Pollution which comes from the animal and human beings is cured by moon, Sun and air. The water polluted on roads and touched by dogs and crows could be cured by air. The polluted body of a person is cured by soil and water. It the water of the well has become dirty, it can be cured by burning fire. Same way, water of ponds can also be purified by burning of fire".[8]

The importance of trees, their plantation, nourishment, preservation and their benefits to the community have been mentioned in ancient Sanskrit texts due to the influence of certain ecological views. Great poet Kālidāsa is regarded as an environmentalist. His drama *Abhijñāna-Śākuntala* presents Śakuntalā as a lover of nature and always considerate to animals, birds and plants. The significance of trees in human life is stated in the *Varāhapurāṇa*.[9] In the *Skandapurāṇa* a long list of those trees is mentioned which should not be cut on any cost. In the *Bhāgavatapurāṇa* it is clearly stated that a man who "with exclusive devotion offers respect to the sky, water, earth, heavenly bodies, living beings, cardinal points, trees, seas and all created beings and considers them as a part of the body of the Lord attains the state of Supreme peace and God's grace".[10] There are various stories in these texts which present the peaceful co-existence of beasts and animals in the hermitages.

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Likewise, there are so many evidences to prove that ancient people had environmental ethics based on the rich cultural heritage.

Ecology has been the inseparable part of the ancient intellectual traditions. In its background we find a long history and a number of views which have gradually developed through cultural eras and literally works. The need of the day is inculcation of nature-consiousness, care and respect of nature and eco-sensibility. Through eco-education let our children be taught to develop a healthy relationship with nature and balancing of life-style in accordance with the laws of nature for the establishment of a healthy, prosperous and affluent society free from hunger and disease, wants and suffering.

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   Dyoḥ śāntirantarikṣam Śāntiḥ pṛthivī śāntirāpaḥ Śāntiroṣadhayaḥ śāṇtiḥ.....Yv. 36.17
2. *Mātā bhūmiḥ putro'aham pṛthivyāḥ Av. XII. 1.12.*
3. *Av.* 12.1,3,27
4. *Tat savitur vareṇyam bhargo devasya dhīmahi.*
   Dhiyo yo naḥ pracodayāt. Yv. 36.3
5. *Īśāvāsyamidam sarvam yatkiñcit jagatyām jagat.*
   Tena tyaktena bhuñjīthāḥ mā gṛdhaḥ kasya svid dhanam. Īśā. Up. 1
6. 'Water world should be peaceful, air should be peaceful'.
   Śām no bhavitram, Śamvastu vāyuḥ. Rv. VII. 35. 9
   'Air should be peaceful, Sun should be peaceful, rain should be peaceful'.
   Śam no vātaḥ pavatām śam nastapatu sūryaḥ.
   Śam naḥ kanikradaddevaḥ parjanyo abhi varṣatu. Yv. 36. 10
7. *Manu S.*, 4. 56.
8. *Viṣ.S.* 23.33-46
9. *Vār. P.* 172.39.
10. *Bhāgavatapurāṇa* II. 2. 41-43.

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27

EROTICISM AND FLOWER BLOSSOMS IN GĀTHĀSAPTAŚATĪ

Sushma Kulshreshtha

Gāthāsaptaśatī (or *Gāhāsattasaī*) is a marvellous anthological treatise composed and compiled in Mahārāṣṭrī Prakrit by King Hāla Sātavāhana who reigned sometime during the first half of the first century A.D. This is a *Koṣakāvya* comprising 700 *Gāthās* divided into seven *Śatakas*. King Hāla has himself stated that he has composed, rather compiled only seven hundred *gāthās* adorned with figures of speech out of ten millions of such verses[1]. *Gāthā* is a verse which is composed in Prakrit and in a metre which resembles Sanskrit *Āryā*.

There are four human goals, *viz., dharma* (religion or religious duties), *artha* (wealth and property), *kāma* (enjoyment and pleasure) and *mokṣa* (emancipation or liberation from worldly attachments) prescribed by our *ṛṣis* for the proper regulation of life. The *gāthās* are based on all these four but are mainly centered upon erotic sentiment. It may be observed that the village women, young or adult form, as it were, the *nāyikās* in this type of natural erotic sentiment and the village men, young or grown up, the *nāyakas*. In the villages flourishing in agriculture, the most pleasurable and joyous life of the rustic people and their wives, the farmers and their wives, sons and daughters of the village headman, other ordinary householders and their spouses and their sons and daughters are elegantly depicted in these Prakrit *gāthās*.

It can be said with affirmity that the human character and the proclivities of human mind remain the same in every clime and in all times. It may be observed that the *vibhāva* (ensuant feeling), *anubhāva* (manifestation of feeling), *vyabhicāribhāva* (accessory feeling), *sambhoga* (love in association or union), *vipralambha* (love in separation), *cauryarata* and *asatīrata* (illicit and unbridled type of love)— all these belonging to the

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sthāyibhāva rati (and also to other *sthāyibhāvas*) agitate, everywhere and always, the human mind in the same manner. *Śāstras* and *vidyās* are created very often to instruct people to control such agitations and excitements of mind. It appears that King Hāla has compiled this *Gāthāsaptaśatī*-a collection of erotic verses with the prime purpose of imparting instruction to all types of people to behave appropriately in all situations.

Gāthāsaptaśatī provides a good picture of the society as existing in ancient India specially in the Deccan. In the *gāthās* of this treatise are painted word-pictures which bring forth different moods and situations of the erotic sentiment. Herein, the connoisseur will find a beautiful description of a love-lorn lady in iresome love, a love-struck lady, a wife keeping her husband under control, a wife separated due to quarrel, a wife whose husband is living abroad, a lady in separation from her beloved, a lady approaching a rendezvous, an unchaste lady, a beloved darling, a lascivious lady, a daughter and a daughter-in-law etc. etc. Similarly, we find *gāthās* that describe the mental state of different types of males who are lustful, libidinous, attached to their wives, attracted towards other women, are of hollow or weak love, are of deceitful nature, are guilty of adultery etc.

Rural life and the erotic life of ancient Indian people is depicted in the *Gāthāsaptaśatī* picturesquely. The composers of these *gāthās* have referred to many plants, trees, flowers, birds, and animals in different contexts. At least twentytwo varieties of flowers are described in the *Gāthāsaptaśatī*. They with their botanical names are as follows:

1. Utpala (Nymphaea Stellata Willd) Lotus
2. Kadamaba (Anthocephalus Indicus A. Rich)
3. Kandoṭa- Blue Lotus
4. Kamala (Nelumbo Nucifera Garten) Lotus
5. Kusumbha (Corthamus Tinctorius Linn) Safflower
6. Kāśa (Saccharum Sponatum Linn)
7. Kunda (Jasminum Pubecenes Willd)
8. Kuruvaka (Rhododendron Arborium)
9. Kuvalaya (Nymphaea) Water Lily
10. Tāmarasa- Red Lotus
11. Nalinī - A variety of Lotus
12. Nīlotpala- Blue Lotus
13. Palāśa [Buttea Monosparma (Linn) Kuntz]
14. Pāṭala or Pāṭalā (Stereospermus Suoveolens)
15. Puṇḍarīka- White Lotus
16. Bakula (Mimusops Elengi Linn)
17. Madhūka (Madhuea Indica J.F.)
18. Maruvaka
19. Mālatī (Jasminum Gradiflorum Linn)

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20. Śirīṣa (Albizia Lebbeck Benth)
21. Śephālikā (Vitex Trifolia Linn)
22. Saptalā (Navamālikā) (Jasminum Arborescens Roxb)

These flowers are mentioned in the *Gāthāsaptaśatī* on different occasions and with different purposes too. Sometimes they are used to form simile or metaphor. Sometimes they are mentioned to bring forth a particular state of mind of a particular person. Sometimes they are described in the form of imparting some instruction to a person through *anyāpadeśa*. In the present paper, an attempt has been made to show the expertise of the poets of *Gāthāsaptaśatī* who are well-versed in different *Śāstras*, including plant science and ecoticism too. In almost all the *gāthās* where a flower, a plant or a tree is described, there is some delighful and enjoyable erotic state also to be found. A brief study of the twelve flowers is presented herewith, citing relevant *gāthās* with critical comments.

1. Kadamba (Anthocephalus Indicus A. Rich)

Examples:

(1) अच्छीइँ ता थइस्सं दोहिँ वि हत्थेहिँ वि तस्सिं दिट्ठे।
अङ्गं कलम्बकुसुमं व पुलइअं कहँ णु ढक्किस्सं। णरसीहस्स।
(अक्षिणी तावत्स्थगयिष्यामि द्वाभ्यामपि हस्ताभ्यां तस्मिन्दृष्टे।
अङ्गं कदम्बकुसुममिव पुलकितं कथं नु च्छादयिष्यामि।।
(नरसिंहस्य)[2]

Context : *Nāyikā* speaks to her female friend who is admonishing her to observe *māna* towards *Nāyaka*.

He, the beloved, having been glanced at by me, I may possibly cover up my eyes with my hands. But, how shall I cover up my whole body which is horripilated, like a *kadamba* flower. This is a beautiful *gāthā* which describes the excessive love of a *nāyikā* towards her beloved. She cannot conceal her love as it is revealed through the horripilation on her body at the lovely sight of her *nāyaka*. Kavikulaguru Kālidāsa also decribes *Kadambaromāñca* thus: *aṅgaiḥ sphuradbālakadambakalpaiḥ*[3].

(2) गन्धं अग्घाअन्तअ पक्ककलम्बाणँ वाहभरिअच्छ।
आससु पहिअजुआणअ घरिणिमुहं मा ण पेच्छिहिसि।।
(गन्धमाजिघ्रन्पक्वकदम्बानां बाष्पभृताक्ष।
आश्वसिहि पथिकयुवन् गृहिणीमुखं मा न प्रेक्षिष्यसे।।)[4]

Context: Some experienced person is consoling a young traveller whose

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eyes are filled with tears as he presumes that his wife might have died due to the unbearable pangs of separation in the rainy season.

O travelling young chap with your eyes filled with tears due to smelling the odour of full–blown (ripe) *Kadamba* flowers! cheer up, it cannot be that you will not ever have the chance of seeing the face of your beloved wife. The fragrance of the ripe *Kadamba* indicates the long existence of the rainy season. Hence, the worry of the young traveller.

(3) पप्फुल्लघणकलम्बा णिद्धोअसिलाअला मुइअमोरा।
पसरन्तोज्झरमुहला ओसाहन्ते गिरिग्गामा।।
(प्रोत्फुल्लघनकदम्बा निर्धौतशिलातला मुदितमयूराः।
प्रसरन्निर्झरमुखरा उत्साहयन्ति गिरिग्रामाः।।)[5]

Context : Inspiration for love-pleasures in the rainy season.

The mountain villages encourage people for love-sports as they are adorned with dense clusters of *Kadamba* trees glittering with blossoming flowers, have stone-slabs washed by waters, have peacocks in a pleasant mood and have resounding fountains. This *gāthā*, very beautifully describes the *uddīpana*, the *śilāśayana*, the merrimaking in viewing the peacock-dances and also the *maṇita* which is reflected in the resounding fountains.

2. Kandoṭa (Nīlotpala) Blue Lotus

(4) सरए सरम्मि पहिआ जलाइँ कन्दोट्टसुरहिगन्धाइं।
धवलच्छाइँ सअण्हा पिअन्ति दइआणँ व मुहाइं।
(शरदि सरसि पथिका जलानि कन्दोट (नीलोत्पल) सुरभिगन्धीनि।
धवलाच्छानि सतृष्णाः पिबन्ति दयितानामिव मुखानि।।)[6]

Context: Information of change in the rendezvous to a *nāyikā* by a female friend:

In autumn thirsty travellers drink the white and clear waters of the lake, sweet perfuming due to the presence of the blue lotuses as if they kiss the faces of their bloved darlings.

In autumn, travellers start touring. As soon as they behold the blue lotuses, they at once are engrossed in the memory of the beautiful faces of their darlings. Hence, they drink the sweet-scented waters of the lake presuming as if they are caressing and kissing the mouth of their beloveds. This verse indicates that now rendezvous cannot be fixed near the lake as there is a heavy movement of travellers. This *gāthā* refers to the art of kissing also.

3. Kamala (Nelumbo Nucifera Garten) Lotus

(5) कमलं मुअन्त महुअर पिक्ककइत्थाणँ गन्धलोहेण।

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आलेक्खलड्डुअं पामरो व्व छिविऊण जाणिहिसि।।
(कमलं मुञ्चन्मधुकर! पक्वकपित्थानां गन्धलोभेन।
आलेख्यलड्डुकं पामर इव स्पृष्ट्वा ज्ञास्यसि।।)[7]

Context : Someone admonishes through *anyāpadeśa* a *nāyaka* who has abandoned a *nāyikā* adorned with virtues and is infatuated towards another who is devoid of good qualities.

O bee who leaves the lotus flower on account of your attraction for the smell of a ripe wood apple (*kapittha* fruit)! you will know by your touch how hard they are just as a blockhead deceives himself by touching *laḍḍū* (sweet-meat) painted in a picture.

The idea is that an idiot does not know the difference between a delicate flower *kamala* and a hard fruit *kapittha*. Similarly, a lack-brain *nāyaka* described above is unable to differentiate between a *nāyikā* who is embellished with virtuous graces and the other *nāyikā* who lacks them.

4. Kusumbha (Carthamus Tinctorius Linn) Safflower

(6) सहिआहिँ भण्णमाणा थणए लग्गं कुसुम्भपुप्फं त्ति।
मुद्धबहुआ हसिज्जइ पप्फोडन्ती णहवआइं। व (वा) लाइच्चस्स।
(सखीभिर्भण्यमाना स्तने लग्नं कुसुम्भपुष्पमिति।
मुग्धवधूर्हस्यते प्रस्फोटयन्ती नखपदानि।। बालादित्यस्य)।।[8]

Context : Description of an innocent *mugdhā nāyikā.*

Having been asked by her female friends as to whether any saffronflower had stuck to her breast, the ignorant newly-wed lady was laughed at by them when she endeavoured in vain to wipe away the nail-marks of her lover. This *gāthā* refers to the art of nail-marks.

5. Tāmarasa-Red lotus

(7) जई सो ण वल्लहो व्विअ गोत्तग्गहणेण तस्स सहि कीस।
होइ मुहं ते रविअरफंसव्विसदं व तामरसम्। सुसीलस्स।
(यदि स न वल्लभ एव गोत्रग्रहणेण तस्य सखि किमिति।
भवति मुखं तव रविकरस्पर्शविशद (विकसित) मिव तामरसम्।।
सुशीलस्य।)[9]

Context : A female friend speaks to a *nāyikā* who is concealing her love towards a *nāyaka.*

O friend! if he is not dear to you, how is it that your face assumes similarity to a lotus opened by the touch of the sun's rays as soon as his name is referred to by anybody.

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The beautiful and cheerful face of a damsel is often compared to a lotus flower.

6. Nalinī- A variety of lotus

(8) Gāthāsaptaśatī - 7. 19.

Please see its elaboration under title Saptalā.

7. Palāśa (Buttea Monosparma (Linn) Kuntz)

(9) कीरमुहसच्छहेहिं रेहइ वसुहा पलासकुसुमेहिं।
बुद्धस्स चलणवन्दणपडिएहिँ व भिक्सुसंघेहिं।।
(कीरमुखसदृक्षै राजते वसुधा पलाशकुसुमैः।
बुद्धस्य चरणवन्दनपतितैरिव भिक्षुसंघैः।।)[10]

Context : *Nāyikā's* words to her beloved who is ready to proceed on a long tour and she wants to stop him.

The earth appears magnificent with the red flowers of the *Palāśa* trees that resemble the beats of the parrots as if they were the congregated monks fallen, for worship, at the feet of the Buddha.

By describing the beautiful red *Palāśa* flowers which are adorning the earth, the *nāyikā* draws a picture of the vernal season and hence, wishes to stop the journey of her beloved. Secondly, by comparing the *Palāśa* flowers with the congregation of Buddhist monks, she indicates inauspicious omen also. The appearance of a *Saṁnyāsin* at the time of the commencement of journey is considered inauspicious. 'By comparing the fresh *Palāśa* blossoms with Buddhist monks, the poet has opened a novel arena in the history of simile'— is the view of Dr. Jagannatha Pathak[11].

8. Pāṭala or Pāṭalā (Stereospermus Suoveolens)

(10) रन्धणकम्मणिउणिए मा जूरसु रत्तपाडलसुअन्धं।
मुहमारुअं पिअन्तो धूमाइ सिही ण पज्जलइ।। भीमसामिणो।
(रन्धनकर्मनिपुणके मा क्रुध्यस्व रक्तपाटलसुगन्धम्।
मुखमारुतं पिबन्धूमायते शिखी न प्रज्ज्वलति।। भीमस्वामिनः।)[12]

Context : A lascivious person expresses his libido towards his sweetheart by citing the example of fire.

O (lady) expert in the art of cooking! do not feel depressed, the fire in your oven smokes only, but does not blaze and it does so in order to inhale the breath of your mouth that is so odorous as the red *Pāṭala* flowers. This *gāthā* describes the fragrance of the mouth-breath of a *nāyikā* which is like

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that of sweet-smelling *Pāṭala*-blossoms. This *gāthā* has been quoted by Bhojarāja in his *Sarasvatīkaṇṭhābharaṇa* as an illustration of *gandhotpannā vaiṣayikī rati*[13].

(11) Gāthāsaptaśati— 7.19

Please see its elaboration under title Saptalā.

9. Madhūka (Madhuea Indica J.F.)

(12) अग्घाइं छिवइ चुम्बइ ठेवइ हिअअम्मि जणिअरोमञ्चो।
जाआकवोलसरिसं पेच्छह पहिओ महुअपुप्फं।।
(आजिघ्रति स्पृशति चुम्बति स्थापयति हृदये जनितरोमाञ्चः।
जायाकपोलसदृशं पश्यत पथिको मधूकपुष्पम्।।)[14]

Context : This verse brings forth the fact that a person loves anything which resembles any limb of his or her beloved.

Look here! the traveller, with his hair standing on end, smells, caresses, kisses and puts on his chest the *Madhūka* flower which resembles the cheek of his darling wife. The *gātha* refers to the art of kissing too.

10. Mālatī (Jasminum Grandiflorum Linn)

(13) Gāthāsaptaśatī— 7. 19.

Please see its elaboration under title Saptalā.

11. Śephālikā (Vitex Trifolia Linn)

(14) सुप्पउ तइओ वि गओ जामोत्ति सहीओ कीस मं भणह।
सेहालिआणँ गन्धो ण देइ सोत्तुं सुअह तुम्हे। सिरिसत्तिस्स।
(सुप्यतां तृतीयोऽपि गतो याम इति सख्यः किमिति मां भणथ।
शेफालिकानां गन्धो न ददाति स्वप्तुं स्वपित यूयम्।। श्रीशक्तेः।)[15]

Context : Some *Virahotkaṇṭhitā nāyikā's* reply to her female friends on the non-arrival of her beloved.

O friends! why do you direct me thus— "Go to sleep, even the third watch of the night is already over." The odour of the *Śephālikā* flowers, disturbs my sleep. Therefore, please you all go to sleep.

Endearlingly waiting for her beloved, a *nāyikā* was awake till the third watch of the night was already past. She was unable to sleep as the sweet smelling *Śephālikā* flowers began blossoming after midnight. The fragrance of the *Śephālikā* blossoms was so madenning that she longed only for the early arrival of her beloved. A similar verse is found in *Sāhityadarpaṇa* which is composed by Viśvanātha himself:

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शेफालिकां विदलितामवलोक्य तन्वी
प्राणान् कथञ्चिदपि धारयितुं प्रभूता।
आकर्ण्य सम्प्रति रुतं चरणायुधानां
किं वा भविष्यति न वेद्मि तपस्विनी सा।।[16]

In this verse is described the *Maraṇāsanna* state of a *nāyikā*.

12. Saptalā (Navamālikā) (Jasminum Arborescens Roxb)

(15) णलिणीसु भमसि परिमलसि सत्तलं मालइं पि णो मुअसि।
तरलत्तणं तुइ अहो महुअर जइ पाडला हरइ।।
(नलिनीषु भ्रमसि परिमृद्नासि सप्तलां मालतीमपि नो मुञ्चसि।
तरलत्वं तवाहो मधुकर यदि पाटला हरति।।)[17]

Context : A female messenger showers words of *Upālambha* through *anyāpadeśa* on a wavering *nāyaka*.

O bee! you hover near the lotus flowers, press the *Saptalā* or *Navamālikā* flowers and do not let the *Mālatī* flowers alone. I do not know if the *Pāṭalā* flower will remove your wavering in love. A bee hovers round the lotuses, presses the *Navamālikā* and sips the *Mālatī* till it finally reaches the *Pāṭalā* or the *Alipriyā* flower. Similarly, the female messenger addresses a shaky lover thus-you hover round a *nāyikā*, you press some other one and you do not let alone even another one. Your unsteadiness in love will meet an end when you would come into contact of my friend. A wavering lover is often compared to a bee or a *Madhukara*.

Thus, we find that the composers of *Gāthāsaptaśatī* were adept in many *śāstras* and *vidyās*, including plant science and erotology. They are well-acquainted with minutest details of different flowers and well-versed in minutest intricacies of the erotic sentiment.

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28

DRINKS OR FOODS OF FERTILITY IN INDIAN MYTHS: THE PRECURSORS OR PROTOTYPES OF HORMONAL TREATMENT

Ruchita Vasant Somane

The revolutionary growth and developement in the field of sceince and technology initiated since the last century and a half has seen man making the impossible seem possible. Begetting progeny as per one's desire was one such impossible event, not under the control of man and was considered to be God's gift. From time immemorial, if man has put anything on top of his priority list, it has been the expansion of his clan to carry his family name into the next generation. In fact, even the creation of the world was a result of the desire of the Ultimate:

एकोऽहं बहुः स्यां प्रजायेय। — I am one, I should become many.

(*Tait. Ār.* 8.6).

In Indian mythology there are several instances where the women desiring children were given some consecrated waters (*apām retāṁsi*), concoction or food so that they could bring forth a child. If it was merely consumption of the food that led to fertility, it would be of interest to identify such food types and to try and understand what is their probable mode of function. Whether such foods function only on the physical level, or is it psycological or is it the interplay of several factors is yet another aspect that may need some looking into. Some myths where such foods or drinks were administered are being considered. However, this being a preliminary approach to this topic only a few myths are being anylyzed.

In the *Rāmāyaṇa*, King Daśaratha who was childless performed the *putrakāmeṣṭī* sacrifice. From the altar arose a divine being who gave *pāyasa*[1] (rice milk preparation where washed rice roasted in *ghee* is cooked with milk and sugar till condensed) as *prasāda* that was consumed by the three queens. These queens who became pregnant thereafter gave birth to the four sons of Daśaratha.

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In another myth the Vālakhilyas, the thumbkin sages, insulted by Indra wanted to produce another Indra from the semen produced of *mantras* but pacified by Dakṣa they did not do so. The consecrated water from which the semen would have been produced was given to sage Kaśyapa. Kaśyapa gave this drink to his wife Vinatā who gave birth to Garuḍa, the king of birds[2]. There is also a reference of a prostitute begetting a child on drinking the water in which the semen of king Yūpaketu had fallen.

In the case of the birth of Jarāsandha, a fruit (mango) was given by King Bṛhadratha to his wives who were twin sisters. Each of them ate half the portion and they gave birth to the halves of a child that were later joined. This child was Jarāsandha. Here the fruit acted as a synergistic aid to semen like the divine aid *caru*. This could also be a magical device. The tree bearing the fruit could be goddess and its consecrated fruit may be a charm to fructify the woman. It is prabably due to this reason that the coconut which symbolizes conception is given to a married woman. The coconut beneath the tuft of fibres has three dots resembling two eyes and a nose.

In the *pūraṇas* too, the remedy for obtaining a male progeny by consuming specific herbs is indicated. By the consumption of a mixture of *Śatāvarī* and milk one begets a male child[3]. Further, the powder of *nāgakeśara*, boiled in clarified butter and *palāśa* seeds also helps for the same. Another means of begetting a male child is drinking milk boiled with the roots of *aśvagandhā* and *durvā* or alternately milk with the root of *bilva*. *Yaṣṭimadhu* stick with cow milk and *kaṇṭakārika* also aids in the same.

In the above myths where *pāyasa* or fruit or consecrated waters or herbs are given they probably act as incentives to the natural semen[4]. That is, there may be a synergistic effect that is seen. However, on analysis it seems as if the fruit acts like a fertility drug or may be some sort of hormonal treatment.

In trying to understand how these foods may be acting let us analyze their constituents. Both *pāyasa* and *caru* have rice and milk as their principal ingredients. It is often experienced that on consumption of sweetened rice and milk preparations, one tends to feel lethargic or relaxed. In case of rice, this can be attributed to the presence of tryptophan, an amino acid. The role of several key amino acid constituents of proteins is also vital to mental health. They serve as the precursors to the monoamine neurotransmitters which help mediate mood and emotion. It is this tryptophan which is required for the synthesis of serotonin a neurotransmitter. Also the amino acid composition of the blood is in large part a reflection of one's last meal which would therefore mean that one could enhance or reduce the function of neurotransmitters in the brain by dietary means. When carbohydrates

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in the form of sugars are eaten, the brain's production of the neurotransmitter serotonin is temporarily increased. The fat and sugar in the drink can raise both serotonin and endorphin levels. Serotonin has a calming, anxiety reducing effect on the brain, making one feel more serene and less anxious. "Women may be more sensitive to changes in serotonin than men," explains Catherine Christie, Ph.D., R.D., a food/mood specialist in Jacksonville, Florida. Neurotransmitters like serotonin, B-endorphins, are mood elevating and generate a feeling of happiness and well being. Thus, it would mean that with such a relaxed state of mind one has automatically enhanced the changes of conception.

In actual fact, all the constituents of food are psychoactive. It is difficult to indicate their differential contribution to the psyche. The links between food, mood and cognition are subtle and complex. Moreover, there are several uncontrolled variables that easily mask any differential effects and thereby, their importance. When we analyze the myths where consecrated waters having an added effect on the existing semen are involved, could we actually be suggesting hormonal treatment of a fertility drug which makes conception easy? Is this also true for the herbal remedies mentioned earlier? We know today hormones to be a group of chemical substances manufactured by the endocrine glands that regulate the function of many vital organs. They are polypeptides, steroids, catecholamines or iodothyronines. The hormone secretion is regulated by circulating factors or by another hormone that is usually produced by the pituitary gland. The hypothalamus, an important part of the brain plays a key role in hormone regulation by secreting a series of small peptides that stimulate or inhibit the release of hormones by the anterior pituitary.

Could such consecrated drinks or foods which act synergistically with the natural semen be the precursors or prototypes of the present day harmonal treatment recommended for initiating long awaited pregnancies?

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29

WOMEN'S RIGHTS IN ANCIENT INDIA : A STUDY OF MANU

Sanjay Kumar Sahoo

Most of the values of the Hindu society are laid down by the great lawmaker, Manu. His thoughts on women's rights are based on the principles of justice, equality and equity. Here the positive aspects of the laws related to women's rights have been considered.

It is often believed that Manu has imposed a number of restrictions upon women that curtail their freedom and has not given them equal rights with men. But the fact is that many of his rules safeguard women's rights and secure freedom to them. If a few restrictions are placed on women, very often under certain circumstances they are removed by certain other rules.

Before describing the rules let us elucidate the purpose and the grounds of law. The grounds of the law are justice and equality. When equal cases are treated equally and unequal cases unequally that is justice, as judged by common standard. Injustice, on the other hand amounts to the contrary position.

The worth of a rule depends upon its efficacy to do justice to the people. Therefore, it is necessary to apply the principle of justice to the rulers. One should also consider what kind of justice it is and to what extent a rule does justice to the individual.

Aristotle says that there are two kinds of justice- distributive and rectificatory.[1] Distribution should be in proportion to the merit. Distributive justice is that everyone requires consideration as an independent person and one can exploit another. Rectificatory justice lies in restoring justice between unfair loss and gain. He has also made a distinction between justice and equality. In justice laws are commonly applied to all but in equity it is seen that the application of laws in individual case should not go wrong.

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Therefore, in formulating the principle of equity, the application of laws cannot be rigid but has to be modified from case to case.

If we apply this principle to the laws of Manu we may see that many of them rather enhance women's freedom and safeguard her rights instead of curtailing them.

There are eights kinds of marriage—*Brahma, Daiva, Ārṣa, Prajāpatya, Asura, Gāndharva, Rākṣasa* and *Paiśāca*. Of all these kinds *Ārṣa, Asura, Gādharva, Rākṣasa* and *Paiśāca* are disgraceful because force is applied on a girl to marry[2] where force and greed are involved. Either the girl was sold for money or is forcibly seized. This violates her rights as an independent person. His opinion is that women has also the right to honour and has as much self-respect as man has. Her joys and sorrows, approval and disapproval are equally important. Therefore, she should not be sold like a commodity. She is equal with man to oppose such injustice. This principle is accepted even now as we find that the Govenment has passed a law in this regard. It declares that the father or the guardian cannot sell his girl-child/daughter. There are provisions/sections against such offences, too. This may be called the distributive kind of justice because through this rule woman has the right to honour and to protect self-respect. Even today in some primitive and economically backward societies *Ārṣa vivāha* is still in practice.

According to Manu women should share equal responsibilities and duties with men in the house[3]. One who is not married (a bachelor) is not competent to offer ritual prayers and sacrifices. All the activites belonging to *Dharma* and *Yajña* have to be performed by husband and wife together. In a well-regulated and harmonious family husband and wife work with the fullest co-operation in all social activities. Manu's opinion is that co-operation is required for the attainment of the ultimate spiritual end. It is also required in case of social and family duties. Co-operation of women is necessary for those things. Naturally it cannot be had by force or compulsion. It can only be had by giving esteem to women.

Women have the right to maintenance. It is the duty of man to make proper arrangements for her livelihood. Manu has laid down that a husband should not go to other places or countries for a long time[4] without making proper arrangement for the livelihood of wife lest she should get into trouble. Manu has also said that in the absence of husband the wife should not go to the houses of other people seek help from strangers and outsiders for her maintenance. Staying in the house she should, instead, try to earn her livelihood by spinning or other similar work. The purpose of this rule is to protect her from vices.

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According to Manu women have also the right to property. There are six kinds of property; *i.e., strīdhana*[5].

1. Property received from mother
2. Wealth received from maternal grandmother
3. Wealth given by father and brother before the fire (Agni) at the time of marriage is called *Adhyagni*
4. Wealth which is offered to the daughter when she leaves her father's house for father-in-law's house is *adhyavahnika*
5. Porperty given by husband
6. Wealth or gifts given by brother after marriage. It may be both movable and immovable.

Before describing the right to inheritance it is necessary that the property should be classified.

Manu makes two classifications of property- Mother's (*Strīdhana*) and Couple's.

Further he describes the right to inherit property. His opinion on this matter seems liberal. He is quite generous about the right of women to inherit propety. In the absence of son (s) it is the right of the daughter or grandson (daughter's son) to inherit couple's porperty. Mother's wealth which she receives from her father at the time of marriage, *i.e., Jautukam* (not all *strīdhana*) should be given to unmarried daughters, not to the son (s)[6].Further he points out that mother's property (all *strīdhana* except *Jautukam*) should be equally divided among the sons and unmarried daughters. Married daughters are also entitled to receive share of the property[7].

It has also been mentioned in *Manusmṛti* that after the death of the father, property should not be inherited by children against the wish of the mother or no power should be used to compel her to divine the property[8].

Many says that the property of women (*strīdhana*) should not grabbed by others. It is injustice to her. Nor even can her husband take away her wealth. One who commits such an offence makes himself liable to severe punishment[9]. A woman who is childless or widow or sickly has the right to get her property protected by the authority of society[10]. In this connection he futher says that if relatives of a woman pretend to be the protectors of her wealth but deceive her or forcibly take possession fo her property should be severely punished for committing such an offence. This is the responsibility of the authority.

Manu expresses his view in favour of upholding woman's honour. Women of other families are also to be respected. Certain forms such as

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bhavati, subhaga, bhagini, have been prescribed for addressing women of other families so that they can have proper respect[11]. One should not address them in a manner that would suggest that one is too familiar with that. But this rule cannot be enacted in the state law. It depends on education and culture. Such manners are still lamentably lacking. It may be seen that there are poeple who do not hesitate to offend women by their uncultured, unpolished manners and behaviour which is thoroughly against the law (Code of Conduct) prescribed by Manu. Social education in this regard is the need of the day.

Manu permits woman to choose her life-partner. He says that she should never allow her father to give her away to a man of bad character or for that matter, lacking in any good quality. She should rather remain unmarried in her father's house till her death. This gives freedom to girl at least in the vital matter of choosing her match[12]. The modern law also safeguards this right of the girl.

Sometimes restrictions have been imposed by Manu but those have been qualified and modified by other rules that mitigate their severity. In other words, if a woman is deprived of one right, she secures another. For example, there are restrictions on woman about that the performance of sacrifices with *mantras*; but some of the sacraments such as *Upanayana*[13], these rules are qualified by another important rule that in all religious activities, the couple must participate together. No one can exclude his wife from these. Some other restrictions are removed by the rule that women should be honoured in the family. The house-holder should always try to maintain peace with the female members of the house. A family in which women are passing with the female members of the house. A family in which women are passing through agony and suffering, will soon crumble to pieces[14]. Moreover, it has also been said that a house in which mother, sister, wife, daughter daughter-in-law are unhappy is destroyed by their curse. Therefore, one who desires prosperity of family should always respect the women-folk of the family[15], this principle greatly mitigates the severity of all restrictions.

Woman derives their rights from the duties of man. For instance, man is not free to make woman unhappy or to take away *Strīdhana* or to get familiar with women outside the family or to address them without respect. The duties of man include the protection of woman. Manu has laid great emphasis upon this particular duty of man. Woman should be protected by her father, husband and son. She should never enjoy freedom from restrictions[16]. The purpose of restriction is to protect her from evils. She can enjoy freedom only under protection. It is the duty of the son to protect his mother after the death of his father[17]. In other words the duty of protecting

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the female has been laid on the shoulders of the male members of the family and the society at large. Women should not be left alone to protect herself. Man must not think that woman should prosper or perish in accordance with her own activities. In a man-dominated-society woman alone is unable to fight the evil for her own protection. Even the blind and the lame should give security to women[18].

In *Manusmṛti* it has been mentioned that women should not do any household work alone under pressure[19]. It does not mean that by this rule her freedom has been restricted. In fact, its purpose is that she should consult the male members of the family. When the management of a family is made by mutual consent and co-operation of all members, it is well knit and well-adjusted. This increases the positive freedom of women. Man is also restricted from performing religious activities without the co-operation of woman.

As woman's duty is to look after the family members, it is also her right to expect honour and respect of them. The duty of the householder is first to feed the daughter, the daughter-in-law, the sickly and pregnant women before he takes his food. A guest is honourable but daughter, daughter-in-law, the sickly one and pregnant women should have meals even before a guest takes it[20].

There is no mention of *Sati, Purdaḥ* or dowry systems in the *Smṛti*.

Brāhma Vivāha is the best kind of marriage, says Manu. In this marriage father gives away his daughter to a suitable match and gives her gifts with love and affection, according to his capacity. In ancient times he was not under compulsions to pay gifts to the daughter at the time of her marriage. To put it differently the evil system of dowry was not prevalent at that time. This system in its ture form ensured freedom for both the parties. Wife was held in high esteem and received equal honour with husband. Unfortunately, this ideal custom lost both its value and spirit at a later period. Now it has been abused. Gifts which the father used to give to his daughter with love and affection are now realized as a kind of tax by the groom's. Bride's guardian has to pay it at any cost. Thus, the bride and her guardians are being exploited by the dowry-seekers. This gives birth to a number of social evils, such as poverty, murder, torture, divorce etc. Moreover, such exploitation of the bride's party by the bride-groom's party is always likely to strain the relationship between the two parties. Strained family relation curtails freedom of all which ultimately leads to social tension. In spite of the attempt taken by the state to eradicate this social evil, it is still flourishing in geometrical progression, thereby leading to the denigration of women's status in the social structure.

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Law alone is not enough to solve this problem. In ancient times men had religious fear which refrained them from such nasty activities like torturing women. External laws can be circumvented, but it is very difficult to circomvert inner laws based on moral, social and religious grounds. Therefore, self-consciousness should be aroused in women, men and their guardians.

Manu is quite liberal while formulating the rules relating to women's rights. If there are restrictions on her freedom or curtailment of some rights, a single principle rules out of all misplaced apprehensions of injustice to her, for example, where women are honoured God resides there and where they are unhappy worship of God is fruitless[21]. He has also said that woman is the glamour of the house[22].

Taking into consideration all the points discussed above, Manu can never be criticized as the champion of illiberal orthodoxy towards women, as he is unfortunately sometimes made out to be. Almost all the restrictions imposed on women in the development of the *Smṛti* have been qualified by the provision that no family where a women is unhappy, can prosper. This should not be construed as Manu's ignorance about the fault of women, not is it that he regarded all women as perfect. What it actually implies is that in spite of her faults she is to be kept happy. This principle necessitates the application of the rules of equity that would modify and mitigate any other principle that might tend to be harsh towards women. For instance, the land in which it is laid down that the property of the couple shall be inherited by sons and in the absence of sons by grandsons, will have to be modified by members of the family for making provision for the inheritance of the property by the widowed daughter in case she has no support for her maintenance. This should be done through the common consent of the family members for the happiness of the widow in the joint family system. Similarly, the rule that virgin daughters will inherit the gifts received by her mother from her parents might be altered if there is a widowed or foresaken daughter in the family without any substantial means to enable her to have a share in it.

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30

ECO-FRIENDLY ETHOS IN THE MAHĀBHĀRATA

Avanindra Kumar

No plant or animal or a human being is independent of its environment. Organisms are products of their surroundings. If the organisms are to survive; these surroundings must provide conditions suitable for maintaining life and carrying on all the life activities. The study of the relationships of living things to their environment and each other is the branch of biology known as Ecology. The word means literally, "the study of houses". The field or pond or forest in which a plant or animal lives out its days is in a very real sense its house.

Ecologists work in every region of the earth from equatorial forest to polar outpost and from ocean depths to mountain-top studying the relationship of plants and animals to their environments. Any forest field, pond, lake or ocean is an outdoor laboratory to the ecology.

The Biosphere

The area in which life on our planet is possible is called the biosphere. Life exists only a few feet below the surface of the earth, on its surface, in the oceans and other bodies of water and in the lower atmosphere. This comparatively thin layer of life is affected by many factors. Radiations from the sun constitue the most important simple factor affecting the biosphere. As all know, solar energy enables green plants to manufacture foods. Some of the sun's energy is converted to heat when it reaches the earth and in its form it is also vital to the existence of many organisms. Heat creates the earth's winds, and it causes the evaporation of water that later returns to the surface as rain or snow. Although the entire biosphere may be considered one gigantic biological system, it will be more convenient for us to consider it as a complex series of smaller units.

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Ecosystems as Units of the Biosphere

Any stable environment in which living and non-living things interact and in which materials are used over and over again, is called an ecosystem. An ecosystem may be a jar with a fish, snail, water plants, water and sand or it may be a man in his space ship. Forests, rivers coral reefs and ponds are examples of larger ecosystems. A group of individuals of any one kind of organism in a given ecosystem is called a population. Ecosystem also comprises non-living components. This is called a population. Ecosystem also comprises non-living components. This is called physical environment and it has an ecosystem: (i) the interactions in the biotic community, (ii) the interaction between the biotic community and the physical environment and (iii) the interactions among the physical factors of the environment.

Sunlight, soil and temperature are some of those physical factors of the environment that contantly interact with the biotic community. As we know, all green plants require sunlight for photosysnthesis.

We all know the roles of water, oxygen, carbon dioxide and nitrogen in the maintenance of the living condition.

Biological Balance

Organisms are associated with one another in a living society. Any biotic community is a complex of societies composed of many kinds of populatinos living together in very close association. The number of individual; in a population may fluctuate from season to season or from year to year but within limits. The relationships of population densities of various and there are many factors interacting to maintain this balance.

Physical and biotic interrelation affect not only individuals but groups of organisms as well. Populations vary in numbers of individuals from season to season or from year to year. An ecologist measures the changing populations by counting and recording individuals from a large area at various times.

In nutshell, to understand biology we must know about the interrelationships of plants and animals to one another and to their environment. The study of these relationships is called ecology. Water, carbon, oxygen and nitrogen cycles are of vital importance to living beings. Although the relative numbers of individuals in a specific populations may vary from time to time the fluctuation is within range. The many factors affecting population densities are also applicable to man. Over-crowding and undernourishment occur in some societies of the human species today, but with the increasing rate of population density, the problems are likely to become more severe throughout the world in future.

Existence of all human beings is associated with the existence of forests

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and trees. Vegetation is the guard of our lives. Trees are the green hymns and the forest are the codes (*saṁhitās*) full of letters, words and the meanings in forms of leaves, flowers and fruits, to which the creator of the universe has presented us in form of the nature-epic. This is why the great cultures of the world were sprouted and developed under the generous shade of forests and at the coast of rivers. Be it of Babylonia or of Messopotamia. So far as India is concerned her culture, religion, philosophy, art and mind all have been very closely connected with forests. Our Āraṇyakas, great epics the *Rāmāyaṇa* and the *Mahābhārata* have *Araṇya* Kāṇḍa and Vanaparva respectively. Even otherwise *vana* and *jīvana* are synonyms.

A seer of the *Ṛgveda* asks which is that forest and which is that tree, whose wood has been utilized in the formation of heaven (*Dyuloka*) and the earth (*Pṛthivī*) –

Kim svidvanam ka u sa vṛkṣa āsa,
yato dyāvāpṛthivī niṣṭatakṣuḥ.[1]

And the question has been answered in the *Taittirīya Brāhamaṇa*—

Brahma vanaṁ brahma sa vṛkṣa āsa yato dyāvāpṛthivī niṣṭatakṣuḥ.

As much easy is the question of the *Ṛgveda*, that much simple is the answer of the *Taittirīya Brāhmaṇa*. But when this riddle could not be answered by the later scholars then the *Mahābhārata* came to their rescue. In the Āśvamedhikaparva, a Brāhamaṇa told his wife- after crossing this abstruse path in form of the world, I have entered the huge forest like Brahman—

Tadatītya mahādurgaṁ sampraviṣto smi mahadvanam.[2]

His wife asks— O intelligent one, where is that forest? Which of the mountains and rivers are there? How far is it?

Kva tadvanaṁ mahāprājña, ke vṛkṣāḥ saritaśca kāḥ.
Girayaḥ parvatāścaiva kiyatyadhvani tadvanam?[3]

O very intelligent one, where is that forest? Which of the trees, mountains and rivers are there? How far is it? The Brāhmaṇa replied that forest does neither have *bheda* nor does it have *abheda*. It is beyond the two. Worldly pleasures and pains are not there.

The author of the *Mahābhārata* comparing Brahman as forest describes the world as *brahmavana*. That forest is *Avyakta Prakṛti* etc. and is expanded till five *mahābhūtas*, ten organs and *manas*. It is ful of living and non-living creatures. It is lighted with the light of sun and moon and is decorated with *grahas* and stars (*nakṣatras*). On all sides, it is beautifully covered with rivers and mountains. In that *brahmavana* that roams—

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अव्यक्तादि-विशेषान्तं सहस्थावरजङ्गम्,
सूर्यचन्द्रप्रभालोकं ग्रहनक्षत्रमण्डितम्।
नदीपर्वतजालैश्च सर्वतः परिभूषितम्,
विविधाभिस्तथा चाद्भिः सततं समलंकृतम्।
आजीवं सर्वभूतानां सर्वप्राणभृतां गतिः,
एतद् ब्रह्मवनं नित्यं तस्मिंश्चरति क्षेत्रवित्।

Vedavyāsa clearly says that intelligent thoughtful sages called this, world a forest.[4]

In the *Mahābhārata* there is an event in which Dhṛtarāṣṭra is being advised metaphorically that Dhṛtarāṣṭra alongwith his sons is a forest and all the Pāṇḍavas- Yudhiṣṭhira, Bhīma and Arjuna etc. are leopards living in it. A forest protected by lions does not perish. Accordingly protected lions, living in the forest, do not become extinct. That forest, therefore, should not be destroyed because a leopard having come out of the forest is killed and the forest without leopards is easily cut. The propriety demands that the leopard should protect the forest and the forest should protect the leopard. This reference had been made twice.

वनं राजा धृतराष्ट्रः सपुत्रो व्याघ्रास्ते वै संजय पाण्डुपुत्राः।
सिंहाभिगुप्तं न वनं विनश्येत् सिंहो न नश्येत् स वनाभिगुप्तः।।[5]
निर्वनो वध्यते व्याघ्रो निर्व्याघ्रं छिद्यते वनम्।
तस्माद् व्याघ्रो वनं रक्षेद् वनं व्याघ्रं च पालयेत्।।[6]
न स्याद् वनमृते व्याघ्रान् व्याघ्रा न स्युर्ऋते वनम्।
वनं हि रक्ष्यते व्याघ्रैर्व्याघ्रान् रक्षति काननम्।।[7]

This metaphor is significant from the point of the view that even the forest scientists call the lion as the protector of the forest. In nature, all are dependent on each other. This is a fact that before the forestry was put to destruction, their protectors (lions) were killed. Thousands of years ago. Vyāsa, the author of the *Mahābhārata*, had warned about it, Even before Vyāsa, the first classical poet Vālmīki disclosed the fact that the great forests are protected by lions. Hanumān found the palace of Laṅkā well protected by fierce and powerful demons, in the same way as a great forest is protected by lions.

Ponds

The beauty of ponds cannot be imagined without the trees and the forests. There are various references of numerous ponds in the *Mahābhārata*. In the Vanaparva there is a description of a pond in which many beautiful fragrant lotus flowers were blossomed.

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शुभकाननानाम्।
पद्मसौगन्धिकवतीं नलिनीं सुमनोरमाम्।।[8]

Nakula etc. Pāṇḍavas went to a pond to fetch water, that pond was full of lotus flowers and was covered with beautiful '*sindhuvāra*' tree. There were various other trees of *'Pīpal'*, *'karavīra'* and *'ketaka'*.

उपेतं नलिनीजालैः सिन्धुवारैः समन्ततः।
केतकैः करवीरैश्च पिप्पलैश्चैव संवृतम्।।[9]

There is a description of a beautiful spot at the sea-coast which was covered with many trees.

तत्र रम्ये शिवे देशे बहुवृक्षसमाकुले।[10]

According to a description in the 'Śānti-parva', a man Gautama going towards the sea reached there in the evening. He found a forest which contained beautiful, divine and blossomed trees. It was decorated with flowered mango trees of all seasons like '*Nandana-vana*' and inhabited by '*Yakṣas*' and '*Kinnaras*'. In all directions of all fragrant beautiful mountains, varoius birds were chirping.

सर्वर्तुकैराम्रवर्णैः पुष्पितैरुपशोभितम्।
नन्दनोद्देशसदृशं यक्षकिन्नरसेवितम्।
शालैस्तालैस्तमालैश्च कालागुरुवनैस्तथा।
चन्दनस्य च मुख्यस्य पादपैरुपशोभितम्।
गिरिप्रस्थेषु रम्येषु तेषु तेषु सुगन्धिषु।[11]
समन्ततो द्विजश्रेष्ठास्तत्राकूजन्त वै तदा।।[12]

In the times of the *Mahābhārata*, a visit to forest was considered to be fruitful (वन. 63-6.). One who found pleasure in the forest did not like any other place.

Even otherwise Vyāsa considered forest articles betten than the grains produced in the villages.

ग्राम्यादारण्यकैः सिद्धं श्रेष्ठमित्यवधारय।[13]

Although the meetings of the kings with his ministers used to be held in the palace and in secluded apartments. The *Mahābhārata* indicates that the couselling should be held in the forest and at a place uncovered with grass.

अरण्ये निःशलाके वा तत्र मंत्रोऽभिधीयते।[14]

Thus counselling could have been held by the kings and others also. Such an advice was given by Dhṛtarāṣṭra to Yudhiṣṭhira after the *Mahābhārata* battle. Bhīṣma Pitāmaha also while giving a tip to Yudhiṣṭhira asked that a

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king should keep his force in palaces, at the boundaries, in cities and in the gardens.

न्यसेत् गुल्मान् दुर्गेषु संधौ च कुरुनंदन।
नगरोपवने चैव पुरोधानेषु चैव ह।।[15]

In the movement of the army and in an attack on the enemy, forest plays an important role. Efficient spies knew much about the ways in forest–

चारैः सुविदिताभ्यासैः कुशलैर्वनगोचरैः।[16]

This is a fact that men cannot move in jungles like forest animals. Therefore, kings desirous of winning used to appoint specially efficient spies, well aware of the forest routes. Even the camps of the army near forests were considered more useful.

आकाशात्तु वनाभ्याशं मन्यन्ते गुणवत्तरम्।[17]
बहुभिर्गुणजातैश्च ये युद्धकुशला जनाः।
उपन्यासो भवेत्तत्र बलानां नातिदूरतः।।[18]

In ancient times, the boundary of villages used to be fixed with trees. Valiant Bhīṣma, winner of the war with Kauravas appeared like a tree on the boundary.

सीमावृक्षे निपतिते कुरूणां समितिञ्जये।[19]

According to the *Mahābhārata*, inside the boundary of the palace various trees, which used to provide all desired fruits would grow but in the courtyard of the house, it was not desired to plant a big tree as there was a danger of snakes and scorpions having their shelter in the roots.

वृक्षमूले ध्रुवं सत्त्वं तस्माद् वृक्षं न रोपयेत्।[20]

On the contrary, there was a tradition of planting beautiful trees inside the house. The palace of lord Kṛṣṇa situated at Dvārakā was decorated with all sorts of plants. Various flowering plants and different creepers were planted methodically. Different types of bamboo trees used to enhance the beauty of the palace.

सहस्रपत्रपद्माश्च मन्दराश्च सहस्रशः।
वंशैश्च विविधैस्तत्र समन्तात् परिरोपितैः।[21]

The plants which were available in Nandana and Caitraratha forests were all planted in the surrounding area of lord Kṛṣṇa's palace –

ये च नन्दनजा वृक्षा ये च चैत्ररथे वने।
सर्वे ते यदुनाथेन समन्तात् परिरोपिताः।[22]

A glance at the *Mahābhārata* indicates that the cities of the age were well maintained by the trees in lines. Even the *Pārijāta* tree stolen from the

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palace of Indra was planted by Kṛṣṇa in Dvārakā. Big trees of the Bramhaloka were also seen in Dvāraka –

विहिता वासुदेवेन ब्रह्म-स्थल-महाद्रुमाः।
शालतालाश्वकर्णाश्च शतशाखाश्च रोहिणः।।
भल्लातककपित्थाश्च चन्द्रवृक्षाश्च चम्पकाः।
खर्जूराः केतकाश्चैव समन्तात् परिरोपिताः।।

It has been recognized as the duty of the ruler that he should protect not only trees in the forest but even the inhabitants of the forests (*Aṭavīsheṣu*).[23]

It has been considered as a pious duty of the ruler to protect the fruitful trees alongwith the ponds and the wells.

आशयाश्चोदपानाश्च प्रभूतलिलाकराः।
निरोद्धव्याः सदा राज्ञा क्षीरिणाश्च महारुहाः।।[24]

The world is for all, nobody has the right to viciate or to damage the form of the universe. It the trees of the forests or the inhabitants are destroyed the ecological balance definitely gets disturbed because these are the constituents of the world. The *Mahābhārata* says that which begins with Brahman and ends with trees, that is called the universe.

ब्रह्मादिस्थावरान्तश्च संसारः सः प्रकीर्तितः।[25]
ब्रह्मादिषु तृणान्तेषु भूतेषु।[26]

There is an intrinsic bond between nature around us and the divinity. Since we have always visualized ourselves as an integral part of the divine, and the divine as something which partakes in us, we have always maintained a harmonious relation with nature. Not just these tales but the Indian literature right from ancient time to the present day, contains a detailed description of nature. Hardly any other literature found in any other part of the world contains such an intimate and elaborate description. Even today a common Indian starts feeling uneasy the moment he is removed from his natural environment. Despite all this the materalistic infrastructure that we have created around ourselves in the past three or four decades does not reflect the understanding of the deep and essential relationship between man and nature. It is a paradox that the people who have had a deep relationship with nature have suddenly started ignoring it in their day-to-day life and have become indifferent to the preservation and conservation of nature. However, there is no deep mystery in it.

We never had merely an utilitarian relationship with nature. Our bond with nature was not founded merely on the general qualities of its greenery and the comforts accruing from it. In India the meaning of the term nature is not just restricted to the world of vegetation or to the physical world. We have comprehended nature as a cosmic system and that is why we have

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always tried to be natural in all our activities. Our conception of society too is, thereafter, based on natural principles. From an analysis of our social and political institutions like family, clan, guild, sect, schools of thought, systems of education, villages and city organization, kinship etc. we can conclude that each of them functions on the principle of participation by each member of the community. In our system it is believed that man by nature is moral, and has an innate capacity to work towards perfection. That is why, the social, political and religious systems and organizations that evolved in India followed the maxium that the norms formulated by them are taken as guidelines rather than rules. They provide enough oppotunities to an individual to determine for himself the course of action that he would like to adopt for his or her material and spiritual well being.

Likewise, our classical thinking has been conforming to the laws of nature. Transcending our common experience, we have developed an understanding of the whole creation in such a manner that there can be no disparity or gap between knowledge and experience. The relationship between our classical thought and nature can be best illustrated by taking the following examples:

In the fourteenth century A.D., logical thinking became so predominant in our classical thought that a new school by the name of Navya-Nyāya came up. The scholars of Navya-Nyāya noticed that our ordinary language because of several practical shortcomings could not prove to be an ideal language in such a manner that the meanings of various words could be precisely determined. They did this very skillfully and developed a language which was quite close to being an ideal language. But they did not consider it fit to take recourse to an artificial language, as was done in the western world after several centuries. The rationale for not abandoning ordinary language was that they believed that our reasoning can be best expressed in our ordinary language which is a pre-requisite for thinking.

In other areas of knowledge too, we can see that our ancestors essentially followed natural principles. Whether they were developing the science of architecture, or founding villages, towns and cities, or developing farming or weaving methods, or developing techniques for making steel, or developing Āyurveda, the science of medicine, or were formulating customs, rituals, and festivals, they never allowed themselves to be far removed from nature, or the laws of nature. It is pricisely because of our deep commitment to nature that we were able to develop a rich prosperous and healthy society based on equality.

The philosophy, methods and techniques adopted by us for our material progress during the past three or four decades do not reflect any such commitment to the laws of nature. That is why there is a general decay in nature around us and a widespread deterioration in the quality of life. To overcome this we will have to once again understand our relationship

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with nature. On one hand, in our materialistic life, we will have to provide a natural environment through conscious efforts and on the other, we will have to mould our activities in accordance with the laws of nature.

It is a matter of attitude to the principles and laws prevalent in the cosmos, and the way we apply these principles in our day to day life, *i.e.*, in the construction of our houses, developing villages, towns and cities, and the understanding of nature was such that whatever we did, whether it was the development of the modes of production of goods, or the establishment of social and political systems, or the growth of the systems of knowledge, we invariably confined ourselves to see our role in it. The true purpose of science is to enlighten us about the pervasive system of nature and our role in it.

There is a beautiful description of nature in *Śvetāśvatara Upaniṣad*. In it, the sage praising God says –

Yo dèvo agnau yo apsu yo viśvam bhuvanamāviveśa,

Ya oṣadhīṣu yo vanaspatiṣu tasmai devāya namo namaḥ.

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31

KAUṬILYA'S PHILOSOPHY ON WAR AND PEACE IN CONTEXT TO PRESENT WORLD ORDER

Lallan Prasad

Kauṭilya, one of the most eminent philosophers of ancient India lived in 4th century B.C. A man with great determination, he groomed a shephered boy Candragupta and installed him on the throne of Magadha by overthrowing the reigning king Nandas through his diplomatic skill to rule a *Cakravartikṣetra*— the Indian sub-continent from Himālayas peaks in north to deep ocean in south and mountain ranges of east and west. He laid the foundation of the Maurya Empire which ushered India in its golden period of prosperity and fame by the time Aśoka became emperor. His '*Arthaśāstra*' is a treatise on economics and political science par excellence. He has quoted many ancient philosophers, summarized and criticized their views where he did not agree and gave his own original thinking. The range of topics covered by him is vast. His ideas on economic and political administration and art of diplomacy have earned laurels from scholars all over the world.[1] Many of the principles enumerated by him became guidelines for administration in his own time and served as authoritative text of rulers down the centuries.

Kauṭilya's philosophy on war and peace has been of great interest to kings and emperors, rulers and administrations because of its realism and down to earth approach. He has openly advocated the use of force to acquire new territories and expand the kingdom by the strong ruler, after peaceful negotiations fail. India was divided into small kingdoms and was under constant attack by foreigners, a situation which he did not cherish and wanted to change it by building a strong empire with a *Caturānta Rājā*— sovereign ruler. He developed a new concept called '*Maṇḍala*' the circle comprising twelve states. *Vijigīṣu*— the strong ruler, the conqueror in the

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centre of the circle with *Ari*— his immediate enemy in front. In the second circle *Vijigīṣu's* friend—*Mitra*, immediate enemy's friend *Ari—mitra*, *Vijiṣus* friend's friend— *Mitramitra* and enemy's friend's friend— *Arimitra mitra* are located in front. In the rear are *Vijigīṣus* rearward enemy— *Parsiṅgraha* followed by rearward friend *Akranḍa*, friend of enemy in rearward. *Parṣṅgrahsara* and the friend of friend in rearward *Akrandesera* respectively. Besides enemy and his allies and friends and their friends located along the territories of *Vijigīṣu* and *Ari* is *Madhyama*— the middle king and beyond the territories *Udāsīna*— the neutral king. *Madhyama* is a king capable of helping the conqueror as well the enemy and destroy them in case they become weak. Neutral king is outside the area of hostilities and powerful enough to help or destroy any of them—the *Vijigīṣu*, the *Ari* and the *Madhyama* and *Udāsīna* in state relations. It warns rulers to be watchful not only of mighty neighbours and its allies, but also the states on periphery of the circle who may be a potential threat. If turned into allies, they can be a great source of strength as well.

Conqueror is the centre of power in the circle. He should aim at destroying the enemy with the help of friends in front as well in the rear of the circle. He will have enemy, spies and clandestine agents in all states of the circle who will maintain secrecy and destroy inimical persons. When he choses to attach the enemy he will ensure that his enemy's friends in front and rear are engaged by his friends on both the sides so that enemy does not get help from his own alleys. When he finds himself in attack he shall make his friend to attack the rear of the enemy. Besides conqueror's circle there are three other circles: enemy's circle, middle king's circle and neutral king's circle.

The twelve states of different kinds of kings in the circle are called *Rājaprakṛti*. Each of the states has five elements of sovereignty namely— *Āmātya*— The Minister, *Janapada*—The Country, *Durga*— The Fort, *Koṣa*— The Treasury and *Daṇḍa*— The Army. The total elements thus as sixty which is called as *Dravyaprakṛti:* The twelve *Rājaprakṛti* and sixty *Dravyaprakṛti* together make seventy two elements of the states circle.

A king's decision to wage war or by peace should depend upon the relative strength enjoyed by him at a particular time in the circle. Peace is preferable over war when benefits derived are equal or more. This holds good for war and neutrality also. Alliance should be made whenever necessary with a king who is stronger than the enemy. In case no such alliance is possible and the enemy is strong, the weak king may try by offering gift, army or even ceding a part of its territory. When surrounded by two strong enemies, a king may make peace with the stronger one among

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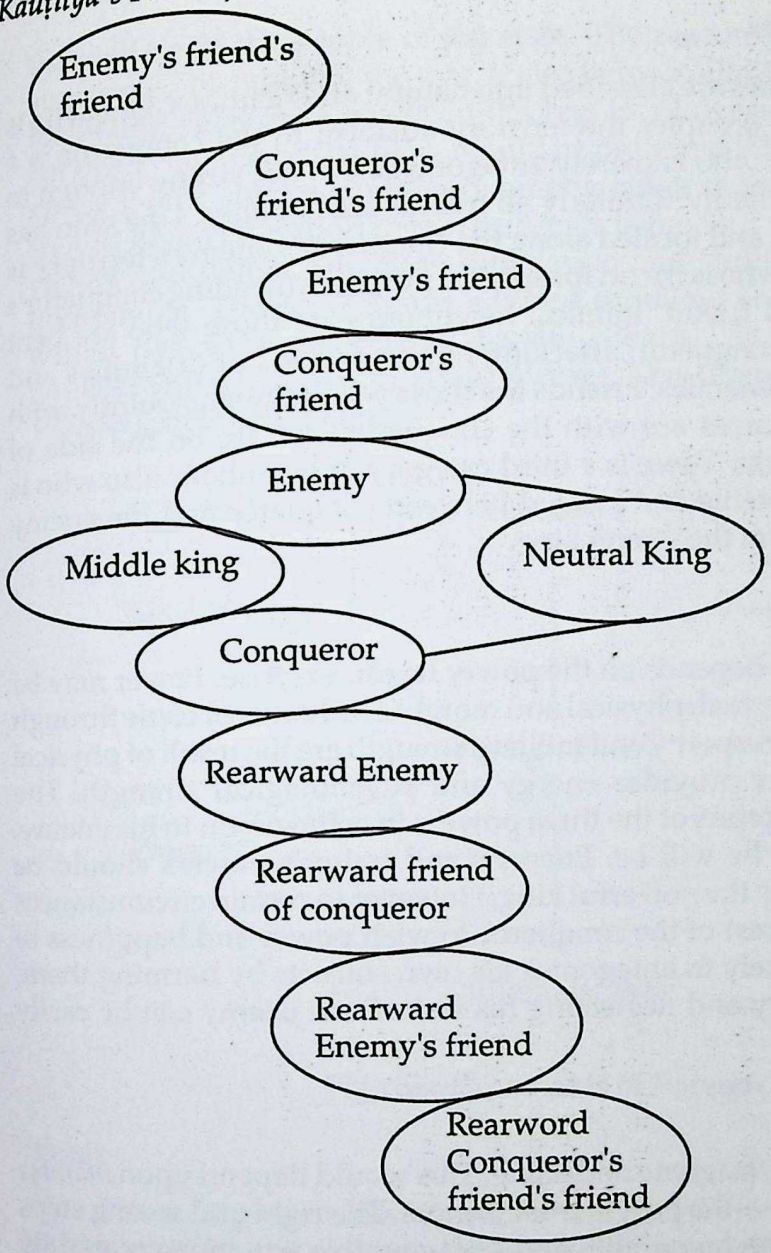

Fig: Circle of states — *Maṇḍala*

them or with both. Such alliances are however not permanent. At opportune moment, he may try to create dissension in his enemies and put down each of them by secret or covert means or adopt dual policy by waging war against one and peace with another or befriend another power who is against both of them. While following the dual policy, alliance with middle and neutral kings is also not ruled out. There are, thus, no permanent friends or permanent enemies of the king. The self interest should rule the action.

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Enemies and Friends

Vijigīṣu's enemies are classified into natural and fictitious. One who is equal in status and occupies the territory adjacent to the conqueror is a natural enemy. One who is merely antagonistic but not strong enough to harm is a fictitious enemy. Similarly all friends are not alike. One who has been a family friend and located along the conqueror's enemy's territory is natural firend. One who is friend for specific purposes (needing conqueror's help) is an acquired friend. Inimical neighbours are those who are bent upon harming the conqueror, attacking him in periods of calamities and aligning with other enemies. Friends are those who campaign jointly with conqueror, whose forces are with the conqueror and are on the side of conqueror in any fight. There is a third category of neighbour also who is called *Vassal*– vulnerable and located between conqueror and the enemy and under threat from the strong king.

Power and Strength

King's strength depends on the power he can exercise. Power may be of three kinds: intellectual, physical and moral. Good counsel come through intellectual power, prosperity and military strength are the result of physical power. Moral power provides energy and psychological strength. The stronger a king is in terms of the three powers in comparison to his enemy, the more successful he will be. Enemy's and traitor's powers should be generally curtailed by the powerful king. However in certain circumstances it may be in the interest of the conqueror to wish power and happiness to his enemy who is likely to antagonise his own subjects by harming them, indulging into luxury and neglecting his state. Such enemy can be easily overpowered.

External Forces

A state may rise, stagnate or decline. This would depend upon *mānuṣa* the human and *daiva*— the providential factors. The right and wrong steps taken by king and the favourable and unfavourable situation created by nature, both affected the strength of the state. The *Vijigīṣu* should follow a policy to avoid decline and promote the fall of the enemy. Total strength of the state and happiness of citizens will depend upon selecting suitable policy measures in any situation.

Foreign Policy

Kauṭilya advocates a foreign policy based on promoting the self interest of the state. It is legitimate for *Vijigīṣu* to have *Ekakṣatra Rāja* the sovereign monarchy, not as his personal ambition, but for promotion of *Yogakṣema:*

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the welfare of the people of the state. The resources of the kingdom are augmented by winning the war. It also helps in eliminating the enemy and maintaing balance of power in the region. However, when the choice is between war and peace, later should be preferred if benefits are equal. The policy which creates confidence among kings should be followed. Allies should be given importance. The king's behaviour should also be just in victory and defeat. Spineless submission and foolhardy valour, both are undesirable. The sovereign is advised to follow an active foreign policy which has six expendients: *Sandhi* (Peace), *Saṁśreya* (Friendship), *Dvaidhībhāva* (Dual Policy), *Āsana* (Pause), *Yāna* (Preparedness for War) and *Vigraha* (Diplomatic War).

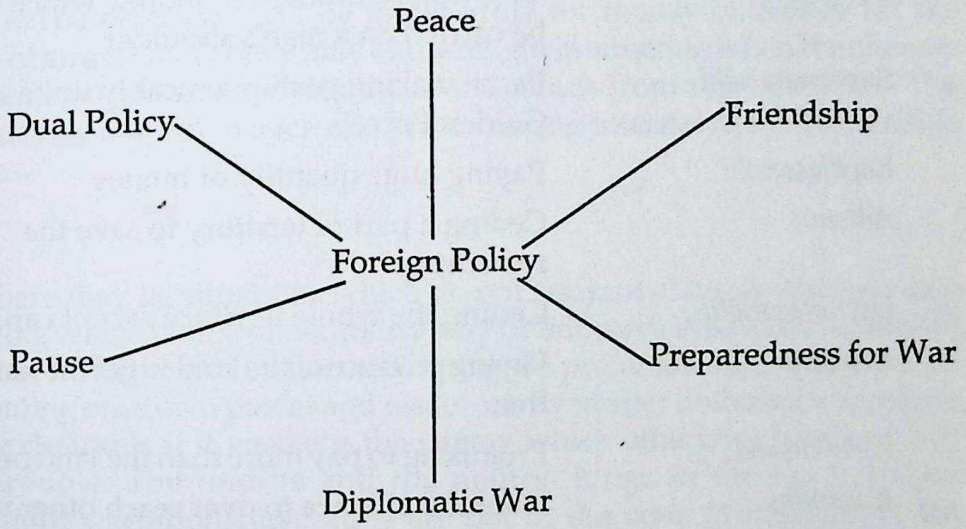

Fig.: Six Expedients of Foreign Policy

Peace

Peace is preferable to war when gains are more by being non-intervnetionist and maintaining balance of power in ones favour. Making peace with enemy is desirable when he is progressing or declining equally and there is no change in the status quo. Peace agreement is called as *Mitrasandhi* when made with ally on definite terms. The object of *Hiraṇyasandhi* is to get Gold, *Kārmasandhi*, to use army and treasury for common goals, *Bhūmisandhi*, to get land and *Anvasitasandhi*, to help in colonizing unsettled land. *Arthaśāstra* gives a detailed classification of peace Treaties with allies which may be summed up on the basis of benefits accruing to superior power, sacrifice by the weaker one or sharing the resources between the two. Land; money, self of the treaty maker and/ or his army and relations as hostage may form the part of the agreement.

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TYPES OF PEACE TREATIES

Hīnasandhi	Agreement with ally on definite terms
Ātmaniṣa	Offering himself along with a fixed number of armed personnel
Puruṣāntarasandhi	Offering hostage, not oneself but military commander or crown prince
Adraśapuruṣa	With no specified person to serve
Parikrayo	Offering wealth but retaining rest of the elements of sovereignty
Upagraha	Offering the amount of money which could be carried on a man's shoulder
Suvarṇasandhi	Peace making parties amicably united—Golden Peace
Kapālasandhi	Paying huge quantity of money
Adiṣṭa	Ceding a part of territory to save the remaining
Ucchinasandhi	Ceding the whole territory except capital
Avakraya	Paying produce of the land to get the kingdom free
Paribhuṣaṇa	Promising to pay more than the land produce
Atisandhi	Deceitful alliance to over reach other when opportunity arises

Peace treaty may be with mutual faith or devoid of it. It may also be either very specific and defined or not. The treaty may be implemented with or without the help of a third party which may be a common friend of both. The treaty may require parties to be bound by an oath, but breaking of an oath is not ruled out when one of the parties become powerful enough to safegaurd the interest of his own kingdom and attach the other.

The agenda of the peace treaty may be open or hidden. In later case intention is to generate confidence in the enemy with whom agreement is made, gain advantage from his acts, create differences between him and his allies, prolong war between him and other kings, acquire his territory won by other king, provoke his subjects against him by offering money and favours, posting spies in his territory, using secret and occult methods to weaken him and ultimately destroy him.

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Friendship

Friendly alliance is recommended with a king who can be trusted upon. Friends of the state may be long standing and submissive or unsubmisive and temporary and submissive. If the alliance is made with a superior power, it should be a stop gap arrangement. It may be entered when threatened by a stronger king or in emergencies to get refuse in fort for protection. Permanent alliance is not recommended as it may result into a strategic set back for the state.

Dual Policy

It's a policy of making peace with one enemy and waging war with another. The objective may be to get army for money or money for the supply of army. Dual policy may add strength in situation when the chances of alliance of one enemy with other and attack from rear are weak. The allies may be helpful in such cases in coutering internal as well as outside enemies.

Pause

There may be situations which do not warrant either pursuing peace or waging war, a policy of neutrality may be adopted. When enemy cannot cause harm nor he can be harmed, it may be preferable to concentrate on augmenting ones own power and resources. Even after declaring war, pause may be desirable if it weakens the enemy which otherwise has been free from trouble. The middle and the neutral kings in the circle follow intermediary relationships. They are not in the zone of hostility as the immediate neighbour may be.

Preparedness for War

Preparedness for marching to wage war with enemy will depend upon the strength of army, consideration of place and timing. Invasion is recommended only after safeguarding ones own territory. Preparedness may involve: *Sandhanaja* marching with ally, *Parsnirodha*— attacking from rear, *Mitravigrahiṇī*— creating differences between enemy and his allies, *Dvanḍaja*— going for offensive with assured defense of ones own, *Nirvyaja* marching with an invincible army, *Kulya*– helped by enemy's vassal and *Siṅgragaminī*— pretending to march against one enemy but turning towards another.

Kautilya recommends *Caturupāyas*— four modes of diplomacy: *Sāma* (conciliation), *Dāna*(winning with gift), *Bheda* (creating dissension) and *Daṇḍa* (use of force).

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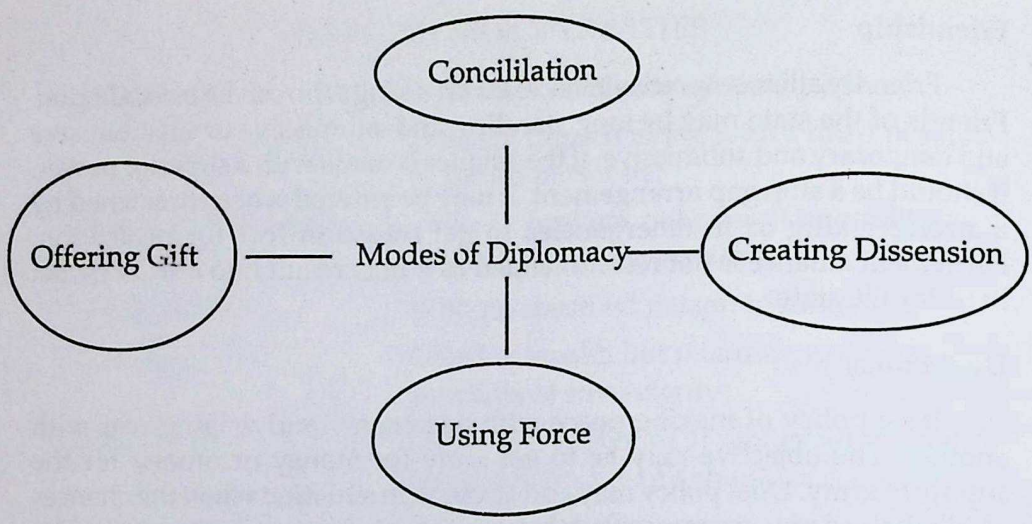

Fig. : Four Modes of Diplomacy

Vijigīṣu should follow a policy of conciliation and gift with the weak and creating dissension and use of force with the strong enemy. He may promise to protect villages, forests, cattle, trade-routes and restoration of banished to obtain the loyalty of the weak king. If this does not work he may offer gift— payment of money and girls, withdrawal from land captured or agreeing to incur some losses in order to gain favour and achieve important goals. This may also help in winning the confidence of the subjects of inferior king.

The policy of divide and rule is commended when conciliation and offer of gifts do not work. Kauṭilya mentions different means to sow the seed of dissension, such as befriending and instigating one of allies of enemy, chiefs of the tribes in his kingdom, family members and relations of imprisoned prince against him. Hatching of conspiracy against the enemy, capturing fort by strategic means, punishing and harming the enemy through means which may not be fair otherwise are permissible in diplomatic war. Use of force is the last resort. A judicious mixture of the first three should be tried before going for use of force, which may not be necessarily actual fight in the battle. Killing of the enemy by conspiracy, causing confusion in his fort, waging a treacherous war fare, destroying enemy's caravans, herds, forests and putting economic pressure on him are some of the methods to subdue the immediate and distant enemies. The subjugated kings are classified on the basis of their utility to provide land, force, treasury, protection from enemy, allies of enemy and hostile tribes.The conqueror will have a liberal attitude towards loyal subjugated kings. The

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disloyal ones will be punished and destroyed through open or secret methods.

An ideal situation for marching is when there is a powerful friend in the front who can check the enemy and a powerful ally in the rear who can keep the rear enemy at bay. The situation is also favourable when the enemy is in trouble because of internal revolt or other calamities. The rear enemy may be befriended by making peace with him. When there is a joint operation by the confederation of states, the ratio in which gains of war are to be distributed should be fixed in advance.

Diplomatic War

Diplomatic struggle is preferable over actual war. Kauṭilya has given a detailed description of *Yatavyavṛtta*- the conduct of assessable power. When *Vijigīṣu* is attacked by an enemy who he wanted to attack, one of the other enemies may be befriended. The allies who are helpful must be supported. There are five types of allies: *Śakyarambhi*— who helps on his own strength, *Kalyarambhi*— who has initiated faultless effort to help, *Bhavyarambhi*— whose efforts are going to be fruitful in future, *Sthirkarma* — who is determined to complete the job once taken, and *Amerakta*— who helps with army and resources without asking. Helping these allies is fruitful and desirable. When both *Vijigīṣu* and enemy want to support same kings, one who is more friendly should be supported as helping a power who is even little inimical, may prove to be disastrous. He may deceive after his ends at met. A middle or neutral king who cannot be trusted should not be helped with army. If at all it becomes necessary to help, the army should be withdrawn immediately after the mission is over on one pretext or other. Peace treaty should be made with three types of kings— the *Samabala* (equally powerful), *Atibala* (more powerful), and *Hīnabala* (less powerful) on the basis of the gain accruing. If the gains are equal, peace should be preferred.

Helping an ally in need is highly desirable. If there is a choice between the two kings — one who is willing to offer immediate gains and the other who may be helpful for long time even though immediate gains from him is small, Kauṭilya says the later should be preferred. Similarly one who becomes friend after great effort and one who becomes with little effort, the later is preferable.When one king is offering army while other proposes to give wealth again, the later should be preferred, as army can be raised by money and other needs may also be met. On the above three point Kauṭilya emphasizes on peace treaty on the basis of gains in terms of friendship, acquistion of wealth and land. When these benefits are not there, *Vijigīṣu* should attack the enemy with all his might and determination.

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In addition to the four principle modes of diplomacy, the author of *Arthaśāstra* has also discussed three sub–modes, namely, *Upekṣā*— an indifferent attitude which neutral powers often adopt, *Māyā*— treacherous war fare when anticipating real intention and action of attacker is difficult and *Indrajāla*— net to capture the enemy by surprise, creating dissension with his allies and subjects.

War

War is considered important for *Vijigīṣu* to protect his territory and expand it. When diplomatic efforts fail, war becomes inevitable. There are four kinds of war metioned in *Arthaśāstra*: *Mantrayuddha* – war by counsel, weak king considering unwise to fight, *Prakāśayuddha* – open warfare-engagement in field, *Kūṭayuddha*-concealed war which may include attacking enemy forces while passing through difficult terrain, using spies to create dissention in enemy's army etc. and *Guḍayuddha* – using convert methods such as assassinating the enemy through his agents or allies or tribal chiefs.

The pros and cons of war and opportunities and threats should be weighed carefully. The factors which influence war decision to attack or not a particular time are many: Power, place of operation, time of engagement, season, types of forces, possibility for revolt inside, likely losses and gains and likely dangers.

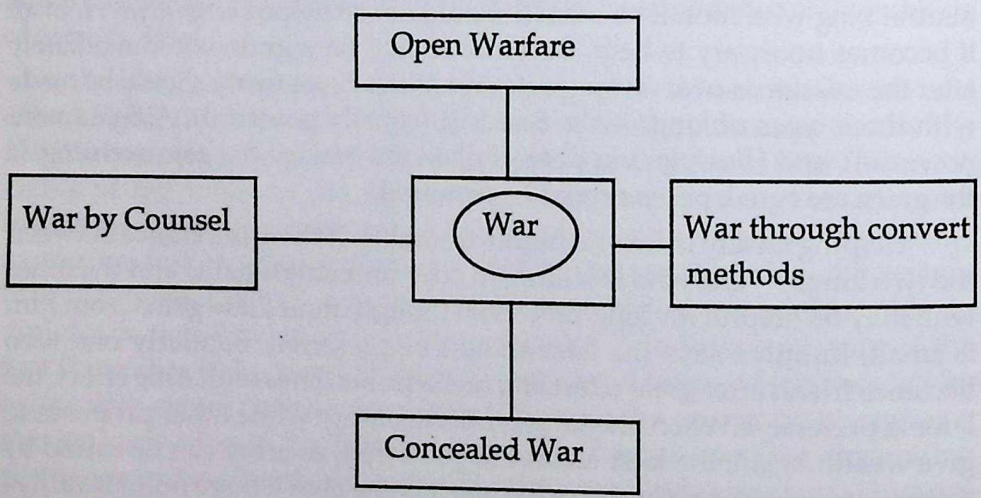

Fig. : Four kinds of War

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Power

Power includes enthusiasm, military might and good counsel and judgement. Kauṭilya disagrees with some of his predecessors who give more importance to the first two. He places the three types of power referred above in ascending order. Intelligence and science of politics are like two eyes of a king, the use of which enables him to arrive at the best judgement to overwhelm even the power which is mighty and energetic. Among enthusiasm and might he gives might the first place as mighty king can easily over power as enthusiastic one. Mere enthusiasm will not ensure victory.

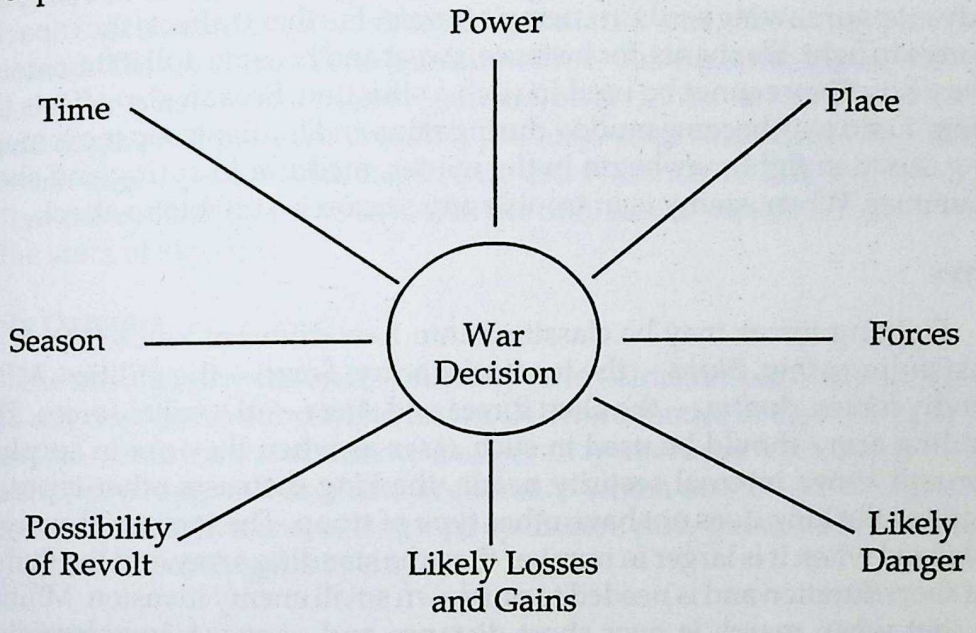

Fig. : Factors influencing war decision

Place

There are different types of terrains, forests, villages, mountains, wetlands, dry lands, plains and uneven lands. The selection of the site should be based on its suitability for ones own army and unsuitability from enemy's point of view. However, if the terrain suits both, other constituents influencing the outcome of the war will influence decision.

Time

Time is of essence in war. Time of attack, duration of fight and climatic conditions all matter. The conqueror should choose time which is most suitable for operation of his own army and unfavourable for the enemy. If enemy is equally placed in matter of time effort should be made to increase ones power.

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Power, place and time in Kauṭilya's opinion are interdependent. He disagrees with the views of some predecessors who hold that power is more important or place or time. The examples of dog on land pulling a crocodile or crocodile pulling a dog in water and the crow killing an owl in day time and owl killing a crow in night do not hold good in war situation. All the three matter.

Season

Season has a bearing on the capacity of the attacker in destroying the ready crops or sowing seeds in enemy's terrain. Further it affects the capacity of forces to fight. Elephants, for instance, sweat and become dull if the climate is very hot. They cannot be used in such a situation. Season also affects the terrain. Land may become muddy during rains and hinder troop movement. Long duration fight may begin in the winter, medium in spring and short in summer. When enemy is in trouble any season is suitable to attack.

Forces

Fighting forces may be classified into four different kinds: *Maula* — the standing army, *Bhṛta* — the territorial army, *Śreṇi* — the militias, *Mitra* friendly forces, *Amitra* — the alien forces and *Aṭavi* — the tribal forces. The standing army should be used in such cases as when they are in surplus, over and above internal security needs, the king distrusts other types of troops or the king does not have other type of troop. The territorial army is mobilized when it is larger in number than the standing army and the march is of short duration and is needed to put down small enemy invasion. Militias are sent when march is over short distance and enemy is concentrating more or diplomatic than actual war. Friendly forces are used when they are large in number, intention is to attack jungles, tribal areas, cities, and ally's objectives are similar. Alien troops are mobilized to get rid of traitors and attack city or jungles tribes, jungle troops may be used to show the way and counteract enemy's tactics. *Arthaśāstra* gives detailed description of circumstances in which different troops and their combinations are used to obstruct the mobilization of enemy forces and destroy them.

Possibility of Revolt

When the king is away from the capital during the period to lead the operation, it is necessary to safeguard the kingdom from any *paścātkopa* — revolt behind him. The losses in that case may be tremendous as the saying goes: misfortunes in the beginning are no longer than a point of the needle. The gain must be very substantial from undertaking the campaign in situations when king should accompany the army otherwise he should stay and send the crown prince or the chief of the defense to direct the operation.

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Likely Losses the Gains

Military campaign is desirable only when gains outweigh losses. *Kṣaya* (loss), *Vyaya* (expense) and *Lābha* (net gain) from operation should be carefully estimated. The trained army may be lost, weapons and resources are exhausted. The state may use secret agents in the guise of merchants to supply all necessary goods to soldiers on condition of repayment of double quantity when expedition is over. This would ensure sale of crown goods and recovery of payments made. A detailed classification of gains is given in *Arthaśāstra*. Gains may be great, growing, safe, righteous and permanent. When the gain achieved is short of predicted one, the king may be displeased. This may result in punishment to those having given wrong advise. A long list of obstacles to gain are given in the *Arthaśāstra*, which include anger, compassion, timidity, jealousy, forgiving nature, thinking too much of the next world, negligence etc. Reliance on fate and stars is condemned by Kauṭilya who says that the only star of wealth is itself, what can the stars of sky do?

Likely Dangers

The treachery by the enemy directly or in collusion with the attacking king's ally may cause substantial losses. Different modes of diplomacy may be used to win over the situation. Danger may also arise because of risky acquistions, wrong and doubtful acquistions which may be advantageous to the enemy also. In terms of length of operation, early gains are favourable as it helps overcoming the enemy.

Organization of Army

The army in Kauṭilya's time has four wings: men, chariots, elephants and horses. *Senāpati* — the Chief of Defense was appointed by the king. The Chiefs of the four wings were subordinated to him. Divisional commanders worked under Chief Commanders. Officers were appointed to look after specific jobs such as Camp Superintendent etc. Salaries were fixed keeping in view the morale of the men and prevent them from succumbing to the temptations of the enemy or rising in revolt against the kingdom. Every division of the army had its trumpet sound, flag and banners. Divisional commanders were responsible for payment of wages, ration and other requirements of the forces arid mobilize them. The qualifications, duties and responsibilities of *Senāpati*, Chief Commanders of Elephants, Cavalry, Chariot and Infantry are laid down in *Arthaśāstra* in detailed. Criteria for chosing ground and time suitable for fighting were developed.

The Chief of Defense was supposed to be expert in use of all kinds of

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weapons, renowned for his ability to ride elephants, horses and chariots, conversant with the relative strength of four wings of his army and how to deploy them. It was his responsibility to chose best time to start expedition, best terrain and reason for fighting, arrange disposition of his own forces in the light of enemy, array, plan the breaking of enemy's ranks, regroup his own arrays, organize breaking up of enemy's close order formations, destroy enemy's scattered groups and besiege and destory enemy's fort.

Attacking the Enemy

Elaborate description of camping, battle formation and modes of attack are given in *Arthaśāstra*. Four basic modes of attack proposed were straight line, a snake, a circle or dispersed. In the straight line, the center and wings advanced evenly, in the snake, unevenly in a sinuous manner, in the circle, radiating outwards and in the dispersed independently of each other. The enemy is attacked only after having reinforcement in the rear. The conqueror will remain with reinforcement at a distance behind the main troop. Best troops will be used to attack enemy forces which have weak units, twice the member of best troops will be deployed to fight against enemy's strongest force. Infantry will be attacked by horses, horses by chariots and chariots by elephants. The conqueror will terrorise the enemy forces by various means including setting enemy camp on fire and killing ends and rear supporters. Enemy forts can be captured by psychological warfare, enticing the enemy out, weakening him, besieging him and direct assault. After attaining victory the conqueror will force the enemy to come to terms, agree for peace in case of equally powerful enemy or destroy enemy of inferior power except when he has reached his own territory or is ready to sacrifice his own life. In case of surrender, the conqueror shall treat the subjugated king fairly. He will restore measures such as exemption from payment of loans, reduction in taxes, gift of land, participation in religions, social and festive activities of people. The more he identifies himself with the people, more popularity he will gain.

In the final analysis the victory for the conqueror should result into *Sarvārthasiddhi* — full achievement, i.e., the pleasure derived from all the three: the *Dharma* (duties), the *Artha* (Wealth and Prosperity) and the *Kāma* (Physical and sensual).

Kauṭilya's philosophy on war and peace is as relevant today as it was hundreds of years back. The human nature has not changed since then. The types of rulers have changed — monarchy has given way to democracy, the rulers have changed, but the mind set of rulers has not changed much. The strategies, the game plans, the tactics to acquire and retain power are more or less the same as Kauṭilya had described. Arm twisting and naked aggression are practiced even today by the powerful nations against the

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weak. Warfare has become more lethal, more killing and more inhuman. No body talks today of *Dharmayuddha* — the battle for right cause through right means. For over a century, nations in Asia, Africa and Latin America were exploited and suppressed by colonial powers. For decades cold war between two super powers has been haunting the world. When it was over the world became unipolar. Majority of nations remain economically depressed and underdeveloped. Institutions developed to maintain world peace and govern economic relations are dominated by a few powerful nations. There are countries which are ruled by dictators who are patronized by strong powers. Terrorism in most cruel forms is practiced by some states in the name of religion to achieve their expansionist goals. The concepts of *Maṇḍala* the circle of states, *Guṇas* — the six expedients of foreign policy, *Chaturaupāyayas* — the four modes of diplomacy, *Kūṭayuddha* — concealed war and other forms of warfare and other practical propositions concerning war and peace developed by Kauṭilya were valid when he wrote *Arthaśāstra*, are valid today and will remain valid for centuries to come.

How relevant is Kauṭilya's philosophy on war and peace in context to modern Indian state are illustrated below:

- Immediate neighbouring state may be the biggest enemy.
  - Pakistan has been a threat to India since its creation. India has been attacked thrice by it.
- A decision to wage war should depend upon the relative strength enjoyed by the state.
  - India liberated East Pakistan and crated Bangladesh.
- Peace is preferable over war.
  - India has consistently followed a policy of peaceful co-existence enshrined in the principle of *Panchsheel*.
- There are no permanent friends or permanent enemies.
  - India's foreign policy is shifting towards US after honey-mooning with the former USSR.
- A state possess three types of power: intellectual, physical and moral.
  - India is weak in physical power in comparison to developed nations, but not so in intellectual and moral powers.
- A state may rise, stagnate or deteriorate.
  - India is a rising state after stagnation and deterioration for a long time.
- Foreign policy should promote self interest. Spineless submission and foolhardy velour both are undesirable.

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- In some cases India's submission have been undesirable e.g., referring Kashmir to UN. giving away areas won in war with Pakistan.

- Diplomatic struggle is preferable over actual war.
  - India has been doing this in relation to Pakistan, though not very successfully.
- The factors which influence war decisions are many, power, place of operation, time of engagement, season etc.
  - Kargil war is an excellent example. Most of the strategic decisions of our armed forces paid off.

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1. But to a large extent the reasons for the scholarly stir about *Arthaśāstra* may be found in the work itself. If holds a special position as the earliest extant work of its kind, to which all later '*Arthaśāstras*' are indebted; and besides its primacy in time, it is more extensive and fully worked out than any of its successors.....In the judgement of Moritz Wintermitz, the *Kauṭilya Arthaśāstra* is a unique work which throws more light on the cultural environment and actual life in ancient India than any other work of Indian literature. Thomas R. Trautmann in '*Kauṭilya and Arthaśāstra: A Statistical Investigation of the Authorship and Evolution of the Text;* Leiden, E.J. Bill, 1971, p., 3.

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ABSTRACTS OF PAPERS NOT INCLUDED IN THE PROCEEDINGS

Ahiṁsā : A Vedic Source for a Peaceful World Order

Prof. Hope K. Fitz
Professor of Philosophy, Eastern Connecticut State University, Webb Hall 356, Willimantic, CT 06226

The meaning of *Ahiṁsā* and its role in a peaceful world order can be traced from its roots in Vedic literature through the Hindu, Jain and Buddhist traditions to its culmination in the thought of Mahatma Gandhi.

In addition to a consideration of the foregoing development of the meaning and uses of *Ahiṁsā*, I intend to show that the role of *Ahiṁsā*, which basically meant non-injury or non-harm, was recognized by Patañjali in the ancient *Yoga Sūtra* as part of the karmic order. However, that karmic order had a direct effect on the world order. Also, focusing on the contemporary world order, I will argue that Gandhi's notion of *Ahiṁsā*, as basically non-harm and compassion, must be taught to and practiced by people around the world if there is to be a peaceful existence among them. Furthermore, I will argue that the only world order possible for humankind, now and in the future, is a peaceful one.

An Approach to Morality : A Case for Value Ethics in the Early Upaniṣads

Prof. T.S. Rukmani
Fellow, Indian Institute of Advanced Study, Shimla, Himachal Pradesh & Chairperson, Department of Religion, Concordia Univesity, Montreal, Canada

This talk tries to demostrate that unless there is a cultivation of a sense of decent moral behaviour, there can be no survival of a civilized society in the world. In other words it assumes that there is a symbiotic relationship between moral philosophy and society which in turn also depends on the understanding each society has of itself in terms of what constitutes its

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highest value. What is special to the Vedic and Upaniṣadic society is its belief in a 'telos' which a life lived in accordance with certain moral principles can reveal. Using available textual sources the paper tries to unravel the many dimensions of moral behaviour in the early Upaniṣads based on its understanding of the teleological underpinnings.

In the search for the source of moral conduct, philosophers and religious thinkers in all cultures are baffled as to the origins of the concept of good and good moral conduct. Where does the ability to choose between virtuous and non-virtuous conduct come from? Is there a normative moral standard that is true for all times, are questions that have plagued thinking minds for as long as there have been thinking individuals. Different societies have tackled this question in their own ways, thinking within the strengths of their cultural norms. Some cultures like the early Greek and Vedic culture developed a belief in a 'telos' which informs what the correct ought to be in order to be in tune with that telos. Using the early Upaniṣads the paper demostrates how this discourse developed in the early Upaniṣads.

Consciousness, Perception and Argument in context of Swami Vivekananda's Works

Er. Saurabh Kudesia

Gwalior [MP],

Beyond anatomical description of Brain, lies the hidden secret of consciousness and strange world, which follows entirely strange definition of objects. This new strange world holds the key to some of the hidden aspect of object definition that has so far been neglected while creating a perceptional model. The paper questions the role of human mind as the creator of the actual image and rather views it as an editor, which clips out many details of the object definition. The object definition thus created by human mind, which has so far considered as complete, seems to be merely an edited and clipped version of the actual object definition created by the sensory inputs and calculations based on such observations are ambiguous. The paper links the possibilities of such details. The model of this world, as this paper analyses, seems to be merely a restrictive analysis of sensory perception and the real object may have entirely different set of characteristic and behavior under different sensory perception. The paper attempts further to give new dimentions and definitions to this world when the mind can be programmed or trained to give each and every details of such editing. The Paper includes the like work of Swami Vivekanand to research the extent of process going on in the mind.

Dancing Saktis of Belur and Halebidu

Dr. Siri Rama, Singapore

This paper is a result of an on going research of dance sculptures/

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reliefs on temple walls. The paper studies the placement of dance sculptures in the architectural scheme of the two temples, the Cennakeśava temple at Belur and the Hosaleśvara temple at Halebidu. The comparative study gives a context by which one can compare the presence of sculpture/high reliefs of dancing goddess on the walls of these two temples. The Viṣṇu temple of Belur and the Śiva temple of Halebidu act as points of reference in which to study the dancing goddess/śakti as an icon.

The paper attempts to also understand the dance of the Śaktis from the point of view of movement dynamics. As the author of this paper is also performer, the study of the dynamic aspect of Śaktis with respect to performing practices and texts on dance was deemed an essential element.

Contemporary World Order- On the Basis of Manusmṛti

Dr. Gopalkrishna Bhatt

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World Social Order according to Manu in Manusmṛti is whether helpful to modern time is suppose to study. Manu realized that order was the most essential business of the State. But the order in his mind was that which covered all the four orders of the people–the students— (*Brahmacarya*), the house holders (*Gṛhastha*), the hermits (*Vānaprastha*) and the ascetics (*Saṁnyāsa*), and all the four *varṇas* or castes. The relation between force of punishment and social order is given in the statement in the Manusmṛti that, the whole world is kept in order by punishment; and that all castes (*Varṇas*) would be corrupted by intermixture, all barriers would be broken through, and all men would rage (against each other) in consequence of mistakes with respect to punishment. Manu's concept of a social order was a peculiar feature of those distant days, when one of the greatest social questions was the maintenance of the purity of the race. The state was created with an environment in the midst of which the four orders, the four castes, and even the mixed castes together with the people of the forest regions, could all lead their lives in a co-ordinated relationship with one another, and within the limits imposed by the 'Dharmaśāstras'. We have to see how far the above general outline of the concept of order is similar to that of the modern world.

The conservation and development with which Manu was concerned were of an altogether different type from those, which confront a modern state. But it does not mean that the state in the days of Manu had a less onerous task to perform than that, which faces the modern state. On the

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other hand, its performance has to be judged from the legacy with it has left behind it. The fact that, inspite of its all-round limitations and its perennial source of anxiety in the form of alien ideas and forces, the ancient Indian state survived for centuries and succeeded in conserving all that was abiding and virtuous in ancient Indian life and thought is by itself, the best tribute which posterity can pay to the nature, strength, and outlook of the state of Manu. It is in the nature of freedom, more than in its contents, which it allowed the members of the society that we see how the state of Manu is of some interest to us in the modern times.

The Concept of *Tapas* in Vedic Literature and its Importance in the Present Age

Mrs. Shashi Prabha Goel

Former Reader, SCERT, Delhi

The Concept of *Tapas* occupies the most important place in Indian Philosophy as one of the fundamental requirement in the pursuit of any activity including self-realization. *Tapas* is the practice of conserving the mental enegy through the removal of all its impurities and guiding it towards the realization of the goal.

The literal meaning of root '*tap*' is to shine, blaze as fire, give out heat, to suffer, to undergo penance. *Tapas* is not just penance but it means extra-ordinary energization to consciousness and working power. *Tapas* is one of the five *Niyamas*. *Tapas* also includes regular performance of ritualistic worship. *Tapas* has been classified in Gītā as *Tapas* of the body, speech and the mind. According to Mahābhārata it includes concentration of the mind and perfect control over the senses. Manu defines *Tapas* as good conduct and the right kind of behaviour and according to him worshipping and serving the parents is also *Tapas*. Manu prescribes different kinds of *Tapas* for different sectors of the society. In Vedas *Tapas* is the inherent capability of conscious power which propels creation. Buddha preached *Aṣṭanga marg* based on *Tapas*. In Jainism penance is regarded as the best means of the purification of mind. Under Nirjara twelve types of penances have been mentioned.

Tapas, in modern age, is as much required for the development of the physical self, as for the social self, the mental self and the spiritual self. Tapas is the ladder for the five *koṣas* leading from Annamaya Koṣa to Ānandmaya Koṣa. *Tapas* is the foundation of character development and a fundamental requirement for the total development of a human being.

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The Yoga View of Diet

Shri Shreyas Munshi, Yoga Teacher

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For understanding the Yoga view of diet, it is necessary to understand three very important terms which have been used extensively in this country's ancient philosophy and which in the opinion of this speaker, have equal significance even in our so called modern world. These terms are: *"tāmasika" "rājasika"* and *"sāttvika"*. The terms are Sanskrit words — adjectives at that— and are used to qualify the nouns for which they are used. We shall examine the meaning in a short while. The terms *"tāmasika" "rājasika" and "sāttvika"* signify what are known in this country's ancient Philosophy as the *Guṇas*. The *guṇas* in turn can be roughly translated as "the innate tendencies" or the "modes". The connotation, there, being that unless acted upon by a conscious effort or action on part of an individual, each *guṇa* would tend to push the said individual's mind (or intellect, or body, or actions if the terms are applied to them) towards that particular *guṇa's* own intrinsic constitutional quality. In today's talk we will restrict the application of these terms to the mind of an individual or the food he or she takes.

We shall refer to *"tāmasika* mind", "*rājasika* mind" and "*sāttvika* mind" as also to the *tāmasika* food, *rājasika* food and *sāttvika* food. The meanings would be as follows: *Tāmasika* means "in the ignorance mode" and this mode tends to make a person dull, lazy, procrastinating and full of inertia. *Rājasika* means "in the passion mode" and this mode tends to make a person agitated, over ambitious, proud, hyper-active, restless, showing off type, hypocrite. *Sāttvika* means "in the goodness mode" and this mode tends to make a person peaceful, objective, humble, duty minded, non complaining, fearless and joyful.

How the *guṇas* reflect on individuals personality. *Tāmasika* person will sleep, sleep and oversleep, *Rājasika* person can't get sleep because of over agitation; *Sāttvika* person remains active. Food that supplies these *guṇas* in plenty are *Tāmasika*: all the stale foods; *Rājasika:* all high protein foods; *Sāttvika:* all fresh foods: fresh fruits and vegetables.

The Philosophy of *Jñāna* in the Śrīmadbhagavad Gītā

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The philosophy of *jñāna* or its English equivalent knowledge particularly

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spiritual wisdom, is the central theme of the Śrīmad Bhagavad Gītā. We ought to have the necessary *jñāna* to become a *karma-yogī*. We ought to have the necessary *jñāna* to introduce ourselves with the concept of *ātmā* and *paramātmā*. Great emphasis is laid in the various ślokas of Gītā upon the harnessing of our senses so that we are able to lead fruitful life. We can do so only if we have the necessary *jñāna*. In this manner, the concept of *jñāna* runs as a common denominator through all the divine teachings of the Gītā.

Almost all the slokas the Śrīmad Bhagavad Gītā are resplendent with immortal massages about how better to lead a spiritual life. These messages affect almost each and every aspect of our life. Lord Śrī Kṛṣṇa conveys the messages as above through his disciple Arjuna. If we want to know more about *karma-yoga, karma-yogī, sthir-buddhi, ātmā* and *paramātmā* and almost every thing about the spiritual, then we have to take shelter in the massages of the Song Celestial.

Kuladevatā : The Marāṭhī Goddess

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The Vedic saying "God is one, but He is called by different names", seems to be more true in the cult of Devi, the Goddess, particularly in popular regional Hinduism. In this paper, I attempt to examine the form and function of the *kuladevatā*, tutelary deity of Maharashtra, through the study of popular Marathi devotional songs, with the focus on *ārti* and *gondhal*. The linguistic structure of *ārti* indicates more *tadbhava* 'derived from Sanskrit' and *tatsama* 'borrowed from Sanskrit' forms; whereas, not only the constituent structure but also the function of *gondhal* reflects folk elements. The analysis of these song genres will help explain the dual nature and the complexity of the popular tradition as a synthesis of the classical and folk cultural heritages.

Kāmarūpa—One Thousand Years

Dr. Kali Prasad Goswami
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Modern Assam was known as Pragjyotish in the ancient and Kāmarūpa in the medieval period. Epigraphical record of Assam reveals unbroken geneology of Hindu Kings for almost one thousand years. Since 4th century A.D. to 12th century A.D. such a record perhaps is not found anywhere in India. Āryan settlement in Assam was started in the area during the age of the epics and Purāṇas. The ancient kingdom of Pragjyotish was associated

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with solar worship and medieval Kāmarūpa was associated with the tantras. According to some scholars tantra originated in this area and it was stronghold of Tāntric worship with the Mother Goddess Kāmākhyā temple in the centre. According to Hieuentsang, a Buddhist pilgrim of seventh century, there is no trace of Buddhism in this kingdom. The existence of a kingdom ruled by Hindu kings is evident from 10 copper plates, two rock inscriptions and one clay seal. A very important information furnished by the inscriptions is that these kings worshipped Śiva, Śakti and Viṣṇu. Secondally, it informs us that the Muslims invaded several times and could not defeat Kāmarūpa kings.

The Contemporary Relevance of the Ṛgvedic Sacrifice

Prof. T. Thomas Varghese, English Deptt.
Mar Thoma College, Tiruvalla, Kerala

The Contemporary relevance of the Ṛg-Vedic sacrifice is seen in the background of the Sacrifice in Semitic religions. Here in this study I am trying to explore the common thread running through Jewish Islamic Christian and Hindu religions as these are the major world religions. Religions ask believers to attain Godhead (Corinthians New Testament and Gītā Jñāna Khaṇḍa). Man living in this world is presented as being bound and imperfect (Genesis, Gītā) and so man is always presented as someone who has wasted and so ignorant of the Glory of God (Ṛg-Veda Biblia). Having lost the glory he has existed in a fallen state in this fallen world. There is a longing in the man to escape from this bound state. According man is bound throug Guṇas with Tāmasic energy trying to dominate him. Gods commandments when forsaken lead to Sin (Bible). Our first parents watched Almighty God or Heavenly Father doing sacrifice in Ede "*Without The Shedding of Blood* "there is no forgiveness (Hebrews 9:22). I have given it to you to make atonement for yourselves on the alter that makes atonement for ones life (Leviticus 7: 11). The priest shall make atonement for him (Lev. 4:35). Kaphar is the Hebrew word for atonement which means cover over. Jews being aware of the limitations of the Sacrifice, which is only a cover over Sin, still awaits for a Messiah to be born. There are references in the Bible that the Massiah is the son of God (Isaiah). In the *Ṛg-Veda* 10:130 we read about the central meaning of Sacrifice. As a result the Cosmos or the entire Being become resplendent with the Glory of God. The Mantras describe origin of Sacrifice and show the only way to Life and Truth (*ṛtasya pathaḥ*). Entire being became respendent with the Glory of God. Jñana Khaṇḍa (Gītā) says that the way to attain Godhead is through the realization of the meaning of Sacrifice *i.e.*, the attainment of the knowledge. We are all born from the same Womb. God is the Father of all. There is a hint here that

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we are the children of God so we have to love humanity and Nature. In this paper I wish to conclude that Vedas are relevant for this Millennium and in our quest for conquering the universe. It is Vedas, which should give direction to science.

Apauruṣeya

Dr. J. Ouseparampil, Director of Indian Institute of Indology & Senior Research Fellow of the U.G.C., Deptt. of Philosophy, Poona

What is the basic truth from which all the other truth or science is developed? It is *apauruṣeya* revelation. What is the basic principle of this knowledge? It is the common sense (*sensus communis*). Common sense is the basis of our knowledge to decide what is true and what is false. Mind, matter, space, time, human nature and use of language decide the truth of this knowledge. The *apauruṣeya* truth is common to all the people. Therefore, I cannot claim any authorship. Even if I do not write it is already in the human knowledge and use. Even if I were not to write it, someone else would have written it. Even if all the written scriptures are destroyed people will live religiously and morally and new scriptures will be written. Scriptures are not essential for moral life but moral life is essential for writing scriptures. There are many religions without scriptures and they are moral. In case there are doubts regarding the interpretation of scriptures we have to recourse to *apauruṣeya* revelation. The truth of *apauruṣeya* revelation can be relived or tested in our life. Each *avatāra* is an interpretation of *apauruṣeya* truth. This concept of *apauruṣeya* will help us to understand the unity of religions and plurality of salvation or plurality of the ways of living religious life. The final interpretation of any scripture and morality is based on the idea of *apauruṣeyatva*.

Utilization of Typical Episodes in Rāmāyaṇa for Understanding, Teaching, Learning and Memorizing Several "High School" level Physics Phenomena

Prof. D.B. Ghare

E.C.E. Department, Indian Institute of Science, Bangalore

The Master pieces in Ancient Sanskrit Literature have "Multiple Meanings" embedded in them, in "Simultaneously True" Multiple Levels or Contexts of Understanding. People need to shed off their westernised "Either This-significance Or That-significance" attitude, and adopt "Significance-A1 in Context N 1 and also Significance-A 2 in the Context of N 2- and also Significance-Nn in the Context of Nn", type of (ancient Indian, Lost-in-British-Raj) attitude, in order to grasp the full "Potential of Knowledge" embedded in these Epic Stories and Mantra's.

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All episodes in Rāmāyaṇa are having multiple meanings. Every Story need not have significance in all such possible contexts, but each one does have significance in at least one and in most cases "Typically Three levels (or Context)".

The paper has described the Potential of "Possible Utilization" of some "Selected Episodes in Rāmāyaṇa" in Undestanding, Teaching, Learning and Memorizing several phenomena in Modern High School level Physics and Astronomy.

Vedic Social Values and Rāmāyaṇa: In Present Context

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'Rāmāyaṇa' is well known epic of Sanskrit. In this epic we find post Vedic culture, behaviour, philosophy and life-style, as well as many other valuable characteristics related to the Universal Social Values to develop the love of knowledge and humanity. These values bear effective and changeable behaviour in respect to cultural and social life philosophy of person and society. The important factor is motivation to people regarding equality, sovereignty, friendship, brotherhood and universalness. In this connection, the cultural aspects are emphasized in the background of Maharṣi Vālmikī's views included in Rāmāyaṇa having impact of the Vedas. In Rāmāyaṇa Maharṣi has described world-oriented structure of society. There is no existence of differences regarding classes and living standard in the society. Niṣāda becomes friend of Lord Rāma due to his morality and justified devotion.

Scholors say that 'Rāmāyaṇa' appeared to be as a Dharmaśāstra to illuminate political conciousness and spiritual life. This epic is a musical form of Vedic philosophy to preach the ritual and moral behaviour. Lord Rāma is an ideal man in the society and representative of virtues of Indian culture. He bears national characteristics. It is famous phenomenon that Vedas appeared in the form of Rāmāyaṇa from Maharṣi's mouth. Maharṣi has also quoted and appreciated Vedas many times.

Present Status and Future Prospective of Our World Order in Context to Vedic Intellect and Science

Dr. Brahma Ram Choudhary
Hirakunj-Alok Sadan, Sharma Colony, Rani Bazar, Bikaner, Rajasthan

Vedic Āryans were noble individuals and saintly persons who were

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infact builders of Indic-Civilization and cities of Harappa, Mohan Jo-dharo and Kalibaṅgā. They developed agriculture — as best culture on earth and animal husbandary. Cotton was cultivated by the Mehrgarh farmers as early as the fifth millenium B.C. and had domesticated cattle in addition to sheep, goat, water buffalo. Cattle (*gopashu*) introduced by Āryans in the 2 millenium B.C. *Go-Kula* (Cow family), *Go-pati* (Cattle Lord), (*Nandi*) Bull and *Gobardhan* (Cow manure) were being considered holy like mother as they provide milk and milk products to human being and manurial nutrients to the mother-earth for sustainble human civilization in the present day world order. It was a birth place of fine art of weaving the oldest textile fragments belong to the Harappan period.

Ṛg-Veda is based on astronomical system and calender in era 2500 B.C. Copper, barley and cattle are known at Mehrgarh (6500 B.C.). Vedic tradition of *Haven* is still continuing for purification of environment: physical and inner-Atmic leading to spiritual life for *Mokṣa*— the achievement of knowledge is peace-spiritual liberation. Veda needs research. It presents history of thought-developing soul force— Atmic *Śakti* in our contemporary world order for germinating love in place of hate, brotherhood in man instead of clash of civilization. Vedic pluralism (many gods) leads to "The *ariyo asttangika maggo*"— noble eight fold path of Buddhism. Application of Yoga Mantra (Meditation) leads to cultivation of deep thought in the mind (*Man*) (*Taittiriya-Upaniṣad*). Vedic hymns are mantric in nature as "Om" (*Yajur-Veda* 1:1). Cosmic energy (*Prakṛti*) provides energy (*Śakti*) through cow which is reverenced as it provides best vegetarian food through cooperative model of M.O. by converting cellulose into milk and best nutrient for man. The seers meditated the original name of cow (*Ṛg-Veda* IV-1-16).

भविष्यपुराण में वर्णित सूर्य का स्वरूप

डॉ० रेखा शुक्ला, विभागाध्यक्षा एवं रीडर, संस्कृत विभाग
जुहारी देवी गर्ल्स पी०जी०कॉलेज, केनाल रोड, कानपुर

पुराण हमारी संस्कृति एवं सभ्यता की सामग्री हैं, वेदवाणी एवं वैदिक साहित्य का उपबृंहण हैं, भारतीय शास्त्रों का अनुपम सार हैं; लौकिक तथा पारलौकिक जीवन दर्शन के अजस्र आदर्श हैं। देवताओं के स्वरूप एवं अध्यात्म के रक्षक हैं; मानव जीवन के अद्‌भुत व्याख्यान हैं; समाज को संचालित करने वाली विविध व्यवस्थाओं के निर्माता हैं, विविध लोकपरम्पराओं की वर्णन-सामग्री हैं। इन पुराणों में भविष्यपुराण विशेष महत्त्वपूर्ण है। इसका उल्लेख वाल्मीकि रामायण तथा आपस्तम्ब धर्मसूत्र में भी आया है। इसमें इतिहास, भूगोल, कर्मकाण्ड, 'धर्मव्रत' संस्कार आदि के साथ-साथ भविष्य का भी वर्णन है। यह सौर पुराण है, किन्तु इसकी गणना शैवपुराणों में की गई है। समस्त पुराणों में ब्रह्मा, विष्णु तथा शिव

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में से किसी एक देवता को प्रमुख मानते हैं। भविष्यपुराण में सूर्य के देवतारूप का वर्णन, उनके परिवार का वर्णन तथा उनकी उपासनापद्धति का वर्णन है, जो उसकी महनीय विशेषता को अभिव्यक्त करता है। भविष्यपुराण के ब्रह्मपर्व में कृष्ण एवं साम्ब के संवादप्रकरण में देवतातत्त्व का विवेचन प्राप्त होता है। इसमें श्रीकृष्ण कहते हैं कि प्रत्यक्ष देवता भगवान् सूर्य हैं, जो जगत् के चक्षु हैं। भविष्यपुराण सूर्यदेवता के आधिदैविक, आधिभौतिक तथा आध्यात्मिक तीनों स्वरूपों का वर्णन करता है। देवता रूप में वे चारों युगों के उत्पादक, चराचर जगत् को उत्पन्न करने वाले हैं। इन्हीं को वेदों में परमेश्वर नाम से पुकारा जाता है। समस्त प्रजा की रक्षा एवं पालनपोषण करने के कारण उन्हें प्रजापति कहा जाता है। वे सहस्रशीर्ष एवं सहस्रकर हैं, वृष्टि करने वाले हैं। वृष्टि से पृथ्वी पर अन्न उत्पन्न होता है, उसी से प्रजा जीवन धारण करती है। यही सूर्य का आधिभौतिक रूप है। आध्यात्मिक रूप में वे उपासना करने वाले को परमगति प्रदान करते हैं। वे आदिदेव एवं अजन्मा हैं। व्यास, पंचशिख, शुक्रदेव आदि महात्माओं ने सूर्यकिरण का पान करके योगधर्म को प्राप्त किया था। वे ही प्रातःकाल में ब्रह्मा, मध्याह्नकाल में विष्णु तथा सायंकाल में रुद्र हो जाते हैं।

पर्यावरण और वैदिक साहित्य

डॉ० तनूजा चौधरी, विभागाध्यक्षा, हिन्दी विभाग
शासकीय स्वशासी विज्ञान महाविद्यालय (नेक द्वारा 'ए' ग्रेड प्राप्त), जबलपुर

वेद मानवीय सभ्यता के आदि ग्रंथ हैं। इनके द्वारा हमें आर्य जाति के जीवन के आरम्भिक चरणों में छुपे सांस्कृतिक, ऐतिहासिक सूत्र मिलते हैं। वेदों से भारतीय दार्शनिक भाव, धर्म और विश्वास का परिचय मिलता है। भारतीय संस्कृति के आधारस्तम्भ, वेदों से तात्पर्य उस विपुल साहित्य से हैं, जिसमें ब्राह्मण ग्रन्थ, आरण्यक और उपनिषद् आदि सम्मिलित हैं। ऋग्वेद में हमें सुखी सामाजिक जीवन के संकेत मिलते हैं। जिसका आधार प्रतिष्ठित करना निश्चित रूप में ऋषियों का पर्यावरण के प्रति जागरूक होना दर्शाता है। वैदिक संहिताओं में साढ़े तीन हजार मंत्र वरुण और इन्द्र के सम्बन्ध में हैं। ऋग्वेद के आठवें मण्डल में सागर, सूर्य और चंद्र सभी से मानवीय अभ्युदय को बढ़ाने की प्रार्थना की गयी है। अर्थववेद के बारहवें कांड के प्रथम सूक्त में औषधि एवं वनस्पतियों का उल्लेख है। इसी प्रकार वेदों में पर्यावरणीय चेतना के हजारों प्रमाण हैं। आज मनुष्य अपने निहित स्वार्थों की पूर्ति के लिए प्राकृतिक संसाधनों का अविवेकपूर्ण तरीके से दोहन कर रहा है। थोड़े से प्रत्यक्ष लाभ के लिए दूरगामी भयंकर परिणामों से आँखें मूंद रहा है। इसी असंतुलन का परिणाम बाढ़, अकाल या महामारी के रूप में हमें मिल रहा है। मनुस्मृति के अनुसार वेद धर्म का मूल हैं। वेद सर्वज्ञान से समन्वित हैं। वेद सबके पथप्रदर्शक हैं। वेद का अभ्यास सबसे बड़ा तप है। अतः अभी समय है कि खुली आँखों से वस्तुस्थिति को पँहचाने और मानवीय प्रगति की रक्षा के लिए प्रकृति की ओर लौटें।

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मानसिक तनाव-उपचारार्थ 'शिवसंकल्पसूक्त'

डॉ० रामसुमेर यादव, वरिष्ठ व्याख्याता, संस्कृत विभाग,
राजकीय स्नातकोत्तर महाविद्यालय, उत्तरकाशी, उत्तरांचल

आज का मानव अपने को भौतिक उन्नति के मध्य पाकर अधिक विकसित एवं समुन्नत समझता है। परन्तु उसे शान्ति की खोज में आजीवन यत्न करना पड़ता है। आजकल की भागदौड़ की आपाधापी में तथा जीवन के अनवरत सृजनशील कर्मक्षेत्र के प्रवाह में शान्ति खोजने से हाथ नहीं लग रही है। अतः मानव तनावों के मध्य जी रहा है। मन को दर्शन या मनोविज्ञान का विषय समझा जाता है। मन के सम्बन्ध में भली-भाँति जान लेने के उपरान्त हम आत्मा का अनुभव कर सकते हैं। मन बड़ा की चंचल तथा बलवान् है। यह मन हृदयाकाश में चेतनाकेन्द्र के रूप में अवस्थित रहता है। आज से हजारों वर्ष पूर्व मन के शिवसंकल्पी होने की प्रभु से प्रार्थना की गयी है। जो मन जागते एवं सोते समय दूर तक जाने की क्षमता रखता है, दिव्य हैं, ज्योतिष्मान् है, ऐसा मन तनावग्रस्तता को कैसे प्राप्त हो जाता है। जिसे देखो, अवसाद से सिक्त है। उद्विग्न है। दुःखी है। परेशान है। तनावग्रस्त है। इन सबका कारण केवल मन है। मन ईर्ष्या, छल, कपट से परिपूर्ण है। वेद हमें और हमारे मन को शान्त, सुस्थिर तथा सुदृढ़ बनाने का उपदेश देते हैं। एतदर्थ यजुर्वेद के चौबीसवें अध्याय का शिवसंकल्पसूक्त उपचारस्वरूप सर्वसिद्ध है। मन हृदयाकाश में निरन्तर अवस्थित है। आज के वैज्ञानिक अभी इसका शोध नहीं कर पाए हैं। केवल अध्यात्मसाधना एवं योगबल द्वारा ही इसे जान सकते हैं। आत्मा शरीर का स्वामी है। चित्त सन्देशवाहक है जो अपनी वृत्तियों द्वारा आत्मा का सन्देश मन को पहुँचाता है। तदुपरान्त मन का आदेश मस्तिष्क को तथा शरीर की कर्मेन्द्रियों एवं ज्ञानेन्द्रियों को देता है। अर्थात् महत्त्व न चित्त का है, न मस्तिष्क का, न इन्द्रियों का। महत्त्व तो पूर्णरूपेण मन का है। शिवसंकल्पसूक्त रहेगा, तो स्वाभाविकरूप से शान्ति व सद्भाव समुत्पन्न होगा और चतुर्दिक् शिव ही होगा। शिवसंकल्पसूक्त एक उपचार का कार्य करता है। उसमें मन की गम्भीर गवेषणा के साथ उसके शान्त, दान्त व शिवसंकल्पी होने की प्रार्थना की गयी है। इन्द्रियों का स्वामी मन ही है। शिव क्या है? सत्य, संयम, पवित्रता, दृढ़ता और अमृत का संयोग- जिसके बिना सृष्टि का कोई भी कार्य सम्पादित नहीं हो सकता है, उस मन को शान्त व सुस्थिर बनाने हेतु शिवसंकल्पसूक्त के सभी मन्त्रों में इसका चिंतन किया गया है।

Ambitame, Nadītame, Devitame Sarasvatī

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Sarasvatī, the Goddess of utterance and also the Goddess of the water that flow in the river by that name but principally conceived as a mother, is

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invoked by the Ṛṣi Dīrghatamas, who is not only in the *Ṛgveda*, but also he has survived in the Buddhist thought and depicted in an interesting sculpture at Bharhut, where his name is specially spelt slightly variantly, as admonishing his disciples in the forest as a great sage.

Sarasvatī appears in the *Ṛgveda* as a mighty river by that name. The Vedic prayers to the river Sarasvatī reflect on the lofty ideals of those who lived on its banks and are bequeathed to mankind.

Sarasvatī, the Goddess of leaning and culture is also referred to as Vāk, Vāgdevī, Vāgiśvarī, Bharatī and Vāṇī etc. As the Goddess of culture and learning she is popular among the followers of the Braḥmanical religion as well as among the Buddhists and the Jainas. A study in inscriptions and sculpture relating to Sarasvatī reveal the evolution of the river goddess into the Goddess of learning and culture.

The Sources of *Dhvani*

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Dhvani theory was formulated by Ānandavardhana in his *Dhvanyāloka*, but it is to be found in the *alaṅkāras* presented by Bhāmaha and other early-writers of poetics. Bhāmaha defines *Samāsokti* as suggesting an idea by describing a similar one – यत्रोक्ते गम्यते ऽन्योऽर्थः। Also in *paryāyokta* he says of utterances which are meant to give a different meaning – पर्यायोक्तं यदन्येन प्रकारेणाभिधीयते। *Dhvani* also indicates the suggestion of a quality by a description as — उत्कर्षवान् गुणः कश्चित् यस्मिन्नुक्ते प्रतीयते। Not only this, early writers of poetics touched other kinds of suggestion also which were already pointed out by Ānandavardhana in *Dhvanyāloka* – तथापि गुणवृत्या काव्येषु व्यवहारं दर्शयता ध्वनिमार्गो मनाक् स्पृष्टः। Abhinavagupta clarifies while commenting this line saying भट्टोद्भटवामनादिना etc. *Guṇavṛtti* is much more earlier than Udbhaṭa in philosophical literature. In the history of peotics we find it even in Daṇḍin's Samadhiguṇa which is identical with Vāman's *Vakrokti*. Both of which result from the secondary significance based on similarly, *Sadṛśyalakṣaṇa*. Thus the theory of *Dhvani* was old and being held by scholars for some time before Ānandavardhana about which he says– बुधैः समाम्नातपूर्वः। Ānanadavardhana has to meet all objections and he refused all antidhvani theories. Jayaratha in his commentary on *Alaṅkārasarvasya* quotes two interesting *karikās* from unknown source which give the 12 anti-dhvani theories. The Tatparyaśakti refuted by Ānandavardhana was infact

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propounded by mimaṅsakas. Dhanika's view is that it is not necessary to accept a new theory of *Dhvani*. But Bhoja follows both Ānandavardhana and the Tatparyavādins.

वर्तमान सन्दर्भ में गीता-दर्शन की उपयोगिता

डॉ० धर्मा, रीडर, संस्कृत विभाग
लक्ष्मीबाई कॉलेज, दिल्ली विश्वविद्यालय, दिल्ली

भगवद्-गीता संस्कृत-वाङ्मय का सर्वाधिक लोकप्रिय एवं सुन्दर दार्शनिक गीत है। गीता-दर्शन दुःख-दावानल से दग्ध हो रहे विश्व को शीतलता प्रदान करता है। अन्याय एवं अनाचार में संलग्न मानव को ज्ञानालोक से आलोकित करता है। नियम संयमादि उदात्त गुणों को उद्घाटित करता है। अर्थ-संचय की कामना से व्यग्र, चिन्ताओं के चक्रव्यूह में चक्कर काटते मानव को निष्काम कर्मयोग का उपदेश देकर शान्ति प्रदान करता है। कर्तृत्व-विसर्जन की शिक्षा देकर अंहकार को दूर करता है। स्वार्थपरायण मानवों को सर्वजनहिताय सर्वजनसुखाय कर्म करने को प्रोत्साहित करता है। गीता का परिपक्व वैज्ञानिक दर्शन अतृप्त ज्ञानपिपासा के लिए अमृतघट है। गीता सार्वभौमिक, सार्वकालिक एवं सार्वजनिक कल्याण के लिए रची गई है। मनुष्य प्रत्येक परिस्थिति में व्यवहारमात्र की कला सिखाने वाली गीता का आश्रय ले सकता है। गीता वर्तमान विश्व के द्वन्द्वग्रस्त मानव के लिए निर्द्वन्द्व जीवन का पथ प्रशस्त करती है, आधिभौतिक, अधिदैविक तथा आध्यात्मिक तापत्रय के कारणभूत मल, विक्षेप एवम् आवरणरूप दोषत्रय की समाप्ति के लिए कर्मयोग, भक्तियोग तथा ज्ञानयोग रूप उपाय-त्रय का निरूपण गीता में किया गया है। ज्ञानप्राप्ति के लिए गीता में श्रद्धा, साधन की तत्परता तथा इन्द्रिय-निग्रह रूप तीन अन्तरंग तथा प्रणिपात, परिप्रश्न एवं सेवा रूप तीन बहिरंग उपाय बताए गए हैं। अतः भौतिक चाकचक्य में अपना स्वत्व खोकर भटकते मानव के लिए गीता निश्चय ही सेवनीय है। विषाद एवं विवशता के क्षणों में मार्गदर्शन के लिए गीता की शरण ली जाती है।

Transcendental Consciousness in the Poetry of Shelley

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During his life, Shelley remained as elusive personality. Till he was alive, he was known for his atheism and gained notoriety as an immoral person. It was during the Chartist movement that he was changed into a hero. His "Queen mab" and "the Mask of Anarchy" became a Bible for the Chartists. Karl Marx considered Shelley as a precursor of socialism. In the 20 century W.B. Yeats changed the trend of Shelleyan criticism with his

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essay on "The Philosophy of Shelley's Poetry". His platonism occupied the minds of the critics. These critics, ignorant of the influence of the Ancient Hindu Thought on Shelley, overlooked this aspect. The present paper makes an attempt in this direction.

It starts with the four states of consciousness — waking, dreaming, deep sleep and trance. In defining trance, views of the Upaniṣads, Gauḍapāda, Śaṅkarācārya and Patañjali are given. The six stages to reach the supreme reality-alienation, loneliness, melancholy, exile, solitude, and inversion of senses in solitude, are also discussed. In Shelley, we get an evidence of a seer who attained transcendental consciousness. These points are discussed under the following heads: Appearance and Reality, God, Virtue, Beauty, Love, Solitude, Visions and illuminations, Problem of Good and Evil, Immortality of Soul and Religion. Shelley's involvement with the problems of this world and his sojourns into the World of Eternity seem to fulfill Lord Kriṣṇa's advice to Arjuna—"*yogasthā kuru karmāṇi*". Though he fails to reform the world, yet his place as a seeker of truth is secure for ever.

Politics in Manusaṁhitā

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Man is a social animal. He is supreme among all due to his qualities *i.e.*, intelligence, discrimination in knowledge and responsibility. But his cleverness and anxiety sometimes force him to be selfish. In the very beginning, this world was without king. People lived like fishes,the strong exploiting the weak. Our seers advised us through injuctions and precepts of their sacred literature especially the Dharmaśāstras. Manu is the most famous among all the seers. He has been given this importance for his authenticity as his presentation is followed to the sacred Vedas. The injunctions of Manu in this regard are included in *Manu Saṁhitā*. In this paper, I discuss the following pionts: 1. Origin of Kingship, 2. Administration of King, 3. Decentralisation of Administration, 4. Politics as the media of development of the state, and 5. Politics as the supernatural element for benefit of human beings etc.

Relevance of Ancient Indian *Āśrama* System in the Contemporary World Order

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Man's life is a continuous process. From the physical, psychological,

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biological, social and spiritual point of view, man is a growing and developing being. After birth, he develops gradually and passes through several stages in all these spheres. Therefore, psychologists have pointed out various stages in human development. Hence, in order to lead a successful and balanced life, one requires a constant adjustment and change of activities, attitudes and mechanisms in different stages. All this has been fairly established by researchers in the field of psychology. Modern psychologists agree that man passes through various stages in his life. Each of these stages must receive a fair, equal proportionate, free and important portion of activities. Each stage should be allowed sufficient freedom to grow, express and manifest and satisfy its natural urges. And yet, there must be a link and a gradual ascendance in all the stages of man's life so that the final stage may be a fulfilment, a culmination of efforts, satisfactions, activities both individual and social. Then alone one may arrive at harmony among various stages of life. The above-mentioned truths were known to the ancient Indian social philosophers. Therefore, in ancient Indian literature, one finds detailed prescriptions for different *āśramas* of human life with the aim that life in all of them should be successful and well adjusted.

Countries, Cities, Towns and Holy Places Depicted in the Veda

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The four Vedas and the other Vedic texts deal with the various aspects of human knowledge focussing on the language, literature, grammer, history, tradition, culture, geography, science, philosophy, fine arts, etc. It is observed that two theorities, have been formulated in respect of the land-bodies of the Universe. These are (i) four-continent theory and (ii) Seven continent theory. Of these two theories, the four-continent theory has been regarded as earlier since it adheres to the number four corresponding to four directions, *viz.*, north, south, east and west. The seven-continent theory, on the other hand, has been regarded by the scholars as conventional even in the Ṛgveda. The Vedic literature has significantly contributed to the system of regional divisions that is prevalent in our Purāṇas. Infact, the Vedic regions are 'human' or 'cultural' regions, *i.e.*, the divisions of land into the 'countries' of different tribes or communities. The Vedic system of regional divisions is deep-rooted in the later works without breaking away the original.

Thus, the pattern laid down by the Vedas lasts for ever. In most cases,

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the Ṛgvedic geography is carried over and re-oriented in subsequent Vedic literature.

Relation of Language and Culture in Ancient India

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Language is a resource with which human beings organise their experience. It is through language that information, attitudes, ideas or views pass to others. Culture is by and large a socially acquired attitude and its knowledge. Culture is the totality of achievement of a human society. In this short paper, I shall discuss the necessity, importance and relationship of language and culture.

Implementation of Upaniṣads in Modern Life

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The Upaniṣads have always crowned the spiritualistic thought of the world. How to reach the upper levels of consciousness, how to develop a moral society, how can we scientifically blend together the material and spiritual aspects of life, the importance of sacrifice, discrimination between *vidyā* and *avidyā*, secret knowledge of meditation and yoga, significance of *nada brahman*, responsibilities of a student, house-holder and saint, and above all, how to attain *śānti* and *ānanda* in one's life— all are explained with a deep insight ofcourse with the powers of contemplation and *tapas* in these divine texts. Time, space and circumstances can't decay truths revealed by Śrutis. So, I would like to highlight how can we implement this philosophy in day-to-day life of 21st century.

Influence of Vedas in Ancient Sanskrit Literature

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The major object of my topic is to point out that how the Vedic heritage influenced ancient Sanskrit literature through the ages. The splendid literature of Mahākavi Kalidāsa, Bhavabhūti, Bhāsa and Baṇabaṭṭa are deeply influenced by the vision of Vedas. Plays like '*Prabodha-Candrodaya*' are excellent examples of the influence of Vedānta. The heroine of the play is 'Upaniṣad' itself. Plays and poetry of Kālidāsa show how deeply he was influenced by Vedas. Not only poems and plays but also the entire ancient criticism is greatly influenced with the philosophy of Vedas.

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Democracy in Vedic Tradition

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It is generally believed that democracy is the gift of the West to the World. Lord Brice in his famous book, Essays on Reform, for instance, describes democracy as the gift of Christianity. It is also assumed that forms of governance practised by other civilization are somehow irrelevant or outdated. In the process, little is realised that the practice of universal franchise is only two centuries old while great living civilizations of countries like India has long tradition of democratic rule, albeit in difference forms. The present paper therefore argues that how democratic values have been eulogized in the Vedas and how they were practiced.

The paper begins with discussion of our concept of democracy and argues that the purpose or sole of democarcy is more important than its mere structure. The most important element being the regulation of the state authority by the popular will and laws. As the *Atharvaveda* (11/5/16-17, 19) declares a nation cannot prosper without hard work, regulated behaviour, and will to sacrifice for the cause of common good. These qualities were especially essential for the rulers, as their autocratic and unregulated behaviour could have disastrous consequences for the nation. The concept of limited Government and rule of law was thus not unknown to the Vedic thinkers. But whereas the Western thinkers relied more on law for the regulation of the state authority, the Vedic thinkers, being aware with the possibility of exploitation of loopholes of law by selfish kings stressed more on a process of socialization to inculcate among the prospective rulers about the virtues of self-regulation. The Vedic tradition, the paper further argues, stressed on the popular welfare as the highest virtue (*dharma*) for the kings. In the sense the concept of welfare state is essentially an Indian contribution to the world.

The goals and motives of the rulers apart, the Vedic tradition did not ignore the structural aspect of democracy as well. Citing concrete illustration from various Vedas and Upaniṣads, the paper points out how the concept and practice of republican Government was in existense during the Vedic period. The paper ends with a critical examination of the relevace of Vedic principles and practice of democratic governance. It admits, while it is not possible to revive the system of selection of rulers by *Samitis*, which earlier worked due to less population and in small kingdoms, the intellectuals today must perform the role of regulating state behaviour through their

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fearless writing and speeches. The essence of the Vedic democratic tradition, that is peoples' welfare that finds place in the Directive Principles of State Policy of our Constitution too needs to honoured and implemented.

Vedāntic Influence on the West: A Study of Wittgenstein's Philosophy

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The east and the west have come once for all in to intimate contact on a vast scale. Each feels the necessity for mutual understanding and assimilating whatever in other is true and useful. This need to understand is no longer a matter of mere intellectual curiosity but a compulsion for growth, it is imperative to integrate eastern and western thoughts as thinkers all over the world have tried to learn and understand the views belonging to the lands with varied culture and languages. These efforts reached to a level where Romantics in the west started looking at Indian literature as a source of liberation from the stifling atmosphere of rationalism that had dominated the European mind during the 18th and 19th centuries. The affinities between the two distinct thoughts took a concrete shape in the writings of German Philosopher Arthur Schopenhauer (1788-1860) who was deeply inspired by the Upaniṣads albeit through the incomplete and questionable Perso-Latin translations. Consequently these thoughts reached other German thinkers like Friedrich Nietzsche (1844-1900), perhaps the most radical critic of the Western tradition and Ludwig Wittgenstein (1889-1951), one of the greatest minds of 20th century.

In this paper an attempt has been made to bring out certain points of resemblance between the Indian tradition and Wittgenstein's writings in the given historical backdrop. Wittgenstein's transcendentalism seems to be influenced more with Vedantic tradition then with the orthodox Judaeo-Christian tradition of the west. Like Śaṅkara, Wittgenstein too believed that God or any higher values couldn't be known by rational, conceptual and verbalized thought of any kind. Hence, whether it is Schopenhauer declaring Upaniṣads to be the "production of the highest human wisdom" or Wittgenstein reciting Tagore's *Gītāñjalī*, these philosophers could enthusiastically relate their own philosophical kinship with the ancient authors of the Upaniṣads, thereby effectively using their chosen genre for exhibiting appropriation of the Upaniṣadic precepts or philosophical concepts.

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Relevance of Social Concepts Depicted in the Minor Social Dramas of the Sanskrit Literature

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The general perception is that all Sanskrit poets and writers are very orthodox and conservative in outlook. It is a fact that the *Drśyakāvyas* are superior to the *Śravyakāvyas* because of their direct appeal. The above perception proves to be wrong when one goes through plays like the *Mṛcchakaṭika* and other such plays. Śudraka's *Mṛcchakaṭika* is a magnum opus among dramas for its innovative and reformative views. Such views were openly aired even in that hoary past by the great social reformer Śudraka. Likewise, there are so many other works scribed by the Sanskrit poets who made these works in a concised form and socially relevant. Of such works Bhāṇas, Prahasanas, Vīthī and Aṅka are the Rūpakas which can be called minor as well as social. Minor in the sense that they are mostly the one Act plays. Plays of this kind convey the message in a short form because big ones may bore a quick reader. Social in the sense that they describe the contemporary society in a picturesque way. Literature is the mirror of life and any literature that does not have social relevance is seldom accepted by the world of critics. Man is a social animal and anything social interests him a lot. There is no dearth for such dramas in Sanskrit which testifies to the fact that the Sanskrit poets were not lagging behind in composing the socially relevant works but also are with the world in which they live.

The contribution of Andhras to this field is quite laudable who composed about twenty four of these specimens. In the present paper, these contributions are examined in detail which hitherto are unknown to many.

Śri Aurobindo's Interpretation of the Vedas, and Its Implications for Academia

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What spiritual truths do the various symbols and images in the Vedas signify—the interpretation, and consequently the misinterpretation of which had led western scholars to describe it as an anthology of a primitive religion, good enough to be effaced from the face of the earth? What are the inner meanings that the Vedic seers ascribed to the various symbols and representations taken from the physical world? Do cows really stand for biological cows, and do horses stand for biological horses or something

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else? The plan of this paper, thus, is to address the aforementioned questions while unfolding the psycho-spiritual meanings that the various cryptic symbols—like *Sūrya, Agni, Yajña, Soma, Ghṛta*, etc.—express, as seen and understood by one of the leading mystic-seers of India, Śri Aurobindo. The Indian mystics since time immemorial have stated that mystical truths, which form the basis of texts like the Vedas, have their origins in regions beyond the logical, discursive and intellectual mind. The *yogis, ṛṣis* and mystics-and even extraordinary intellectuals and scholars-are the knower of the Vedas. Therefore, it is important that we bring the works of the mystics like Śri Aurobindo into the mainstream academia, and subject the writings of Vedic scholars to the scrutiny of their framework if we are to support and encourage indigenous scholarship and break free from a colonized mindset.

The Philosophy of the Vedas

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It is very difficult to discuss the philosophy of the Vedas in detail in a paper of this kind. The Vedas are the embodiment of Wisdom, and are classified into *karmakāṇḍa* and *jñānakāṇḍa*. All the orthodox systems of Indian philosophy owe their allegiance to the Vedas in some form or the other, especially the philosophies of Pūrva-Mīmāṁsā and Uttara-Mīmāṁsā (Vedānta). It is generally believed that there was a development of a philosophical thought within the Vedas. But it reached its culmination in the Upaniṣads, which are the end portions of the Vedas. The philosophy of the Vedas has its beginning in the simple beliefs found in the *Ṛgveda* and culminated in the philosophical monism of highest kind in the Upaniṣads. In the philophical reflections of the Upaniṣads we come across the nature of ultimate Reality, world and man's place in it. In my paper I propose to highlight and examine the philosophical issues found in the Vedic literature with a view to show that the orthodox Indian philosophical systems owe their allegiance to the Vedas.

Yoga as a Spiritual Discipline

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Yoga is derived from the Sanskrit root "*Yuj*" meaning to unite, to integrate or to cohere and is thus to represent the highest state of Union. Another meaning is Jīvātmā joining to Paramātmā. Vedas, Upaniṣads,

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Buddhism and Jainism identified Yoga as a spiritual discipline. Yoga nourishes our deep spiritual roots and then reaches out its nourishment and health to all layers of ones being. Purpose of Yoga is to alleviate self from body, senses, mind and 'I' and establish it in intelligence consciousness where it can be able to realize its own real form. Many types of Yoga paved the way of spiritual path *i.e.*, Mantra Yoga, Laya Yoga, Rāja Yoga. Aṣṭāṇga Yoga's eight each limbs are supported to the spiritual path. *Yama* and *Niyama* are considered ethical foundation of divine path. *Āsanas* aims at body, mind and soul treating them as a whole a complete unit. The mastery of *Prāṇāyāma* removes the veil that covers the lamp of intelligence and heralds the dawn of wisdom. *Pratyāhāra* the introversion of the various sense organs by restraining them from the objects, *Dhāraṇā*—the concentration of the *citta* on an object can be external like the idol of some God. *Dhyāna*—this requires total meditaion on the object of concentration. One has clear knowledge of the object by this process. *Samādhi*—last and important stage of Yoga, the process of concentration when object becomes one, negating the difference between the subject and object. When the state of desirelessness sets in, the individual soul merges in the universal spirit. The divine path of Yoga is the religion of eternity. It is not related with any creed, caste, colour, community and country. It has no objection and conflict with any faith and religion. So, it is the proper path for mankind to achieve immortality, transcendent wisdom, blissfulness and eternal peace.

Human Rights through the Vedic Perspective of Human Values

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Human rights may be defined as those basic rights to which every individual is entitled to merely by virtue of having been born a human being. A conductive human rights situation offers a favourable environment in which an individual could develop and blossom to his true potential and capabilities which is supposed to be his/her goal. The concept of human rights is the crystallisation of values that are the common heritage of manking reflected in the culture, tradition and literature. The ancient Indian concept of *Ṛta* often spoken as *Dharma* (What holds together, root of the word being, *dhṛ*, to hold) indicates canons of *Dharma* or customary code of conduct regulated not only individual and social behaviour, but also affairs of State in ancient India. The Vedic seers emphasised that the most important *Dharma* or the duty of the ruler was to protect and promote the life, liberty, livelihood, property and other such interests, say the human rights, of his subjects.

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The Vedas, Vedāṅgas, Śrutis, Smṛtis, Dharma Śāstras and Nīti Śāstras of Manu, Yājñavalkya, Nārada, Śukra and Vidura, as well as the *Arthaśāstra* of Cāṇakya vividly describe the *Dharma* and laid down rules for every caste and vocation, for every relation in society-king and subject, husband and wife, father and son, teacher and pupil. These rules were not rigid and were revised from time to time to meet out the exigencies and new developments. As it is well known, the 'rights' are presented in the Vedic Indian tradition under the garb of 'duties' and by the saying *dharmo rakṣati rakṣitaḥ*, it is emphasised that 'if you protect *dharma, dharma* will protect you'. In other words, 'if you do your duty, other's rights will be protected. In turn, if all others do their duty, your rights will be protected.' Actually, the Vedic value of *Dharma* involved balanced respect for rights and duties. It may be maintained that the concept of *Dharma* was precisely that of rule of law.

The epitome of the human values thus projected in the Vedic literature is the concept of *Vasudhaiva Kuṭumbakam*. The same high moral ground was touched in the ancient *Saṇgam* Tamil literature, which reverberates the words of Kaniyan Poonkundranar— *Yadhum Urē, Yavarum Kelir,* (every place (in the world) is our place and every one is our relative). This is the universality of human rights that we must try to acheive and must do everything at our disposal to protect, promote and defend.

Viśvabhāvanā in Vedic Perspective

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Vedas are the literary monument of early Indian civilization. The Vedic seers had visualized the nature of ultimate reality in variuos forms of mundane phenomena. Their thoughts were full with high moral values and universality. Their moto was to uplift the entire universe. The Vedic hymns mention highest expression of wisdom pretaining to the contemparary society. The today's man is proud because of revolution, *i.e.*, advanced by the science and technology. It has coloured the human life with material powers and happiness in the society. Meanwhile our society also faces many cross-current of cravings, strife, exploitation, misery, religious conflict and erosion of values. In several cases religious conflict is attracting the power of globalisation. As the result thereof, the entire humanity is facing tormoil and our life is day-by-day becoming complex. This paper will highlight the Vedic thoughts of globalisation, universal friendship, and fraternity.

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The Vedas: Universal Religion

Swami Sri Ramananda Giri Ji, Nepal

— Vedas — the infinite resource of knowledge.

— Basic teachings of Vedas — Ātmavāda, Brahmavāda.

— True messages of the Vedas — love, peace, harmony etc.

— The Vedas are the meeting points of all religions.

— Message of the Vedas to harmonize with the nature.

— The role of the Vedas to solve the calamities of the modern world.

— Teaching of the Vedas for promotion of human values.

— Hymns of peace in the Vedas.

Ambhovāda — A Cosmogonic Doctrine of Veda

Prof. Ram Gopal, President WAVES Jodhpur-Bikaner Chapter & U.G.C. Visiting Professor, Department of Chemistry, JNV University, Jodhpur

On the basis of *Nāsadīya Sūkta* of the *Ṛgveda* there were ten different theories regarding creation of cosmos. *Ambhovādaḥ* is one of the ten diverse cosmogonic doctrines in the Vedic times conceptualised by the *Sadhya gods*. *Ambhovāda* was an important Vedic doctrine in which the Waters were conceived as the primeval source of all creation. The eternal cycle in the universe is governed by flow of *Āpaḥ* in three forms. The first and second incarnations of Lord Viṣṇu- *Matsya and Kūrma* — Avtāras also support cosmic creation from water. All creation proceeds from the infinite ocean of Varuṇa who is the presiding deity of water. The substratum of *Ṛta* or *Āpaḥ* or *Ambhaḥ* represents the principle of *Soma* and *Agni*. The Sun also originates from *Āpaḥ* ocean and sets in it. Only this *Āpaḥ* is visible below and above Sun. The *Āpaḥ* is thus omnipresent. The universe is "*Apomaya*". Comparing other four basic elements the water on the earth and within body is present in largest quantity. The exponents of *Ambhas* as the primordial source of creation firmly opine that no Brahman other than *Ambhas* can be conceived.

Ambhovāda giving citations from Vedic literature and modern science have been further discussed to prove creation of cosmos from water. In the universe quality and divinity of water directly govern quality and eternity of life.

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Concept of Grammar in Agni-Purāṇa: Language, Literature and Linguistics

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India has a great cultural history. We have a heritage in the field of Language, Literature, Art and Philosophy. The Sanskrit Language, and Grammar have an importance in the modern world. Modern computer scientists are now deeply studying the Sanskrit Language and its grammar for NLP. In classical Sanskrit literature the Purāṇas have an importance. There are 18 Purāṇas and 18 Upa-Purāṇas. Among them the Agni-Purāṇa is the 8th and the important one. The Purāṇa deals with various subjects like law, politics, custom, duties, medicine, animal husbandary etc. Beyond these subjects there are some chapters which deal with Sanskrit Grammar (Ch-349-359). These chapters entitled as C-349–Vyākaraṇa, Ch-350–Sandhisvarūpam, Ch-351–Suvibhaktisvarūpam, Ch-352–Strilingasiddha rūpam, Ch-353–Napuṇsakasiddharūpam, Ch-354–Kārakam, Ch-355–Samāsa, Ch-356–Taddhita, Ch-357–Uṇadisiddharūpam, Ch-358–Tingvibhakti-siddharūpam, Ch-359–Kṛttadditasvarūpam. The present paper is an analytical study on the chapters 349-359 of Agni Purāṇa. A study on this area is useful to trace out more details of Indian grammatical tradition.

Indian Psychology in Ancient Indian Scriptures

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This paper aims at exploring the evolution of Indian psychology in ancient Indian scriptures. The term "Indian Psychology" refers to specific connotation of indigenous psychological approaches practiced in ancient India. Now in India the academic psychology is predominantly occupied by the Western psychological approaches. In September 2002, more than 160 psychologists who are actively engaged in teaching and practicing on Indian psychological approaches attended the national conference on Yoga and Indian Psychology. They unanimously declared Pondicherry manifesto to Indian Psychology. In continuation of the contributions made in the conference, it has been tried to posit the following objectives:— (1) to explore the relevance of Indian psychology in the ancient Indian scriptures, (2) to elucidate various Indian approaches to psychology on observation, introspection, experience, cognition, perception, feeling, emotion, etc, (3) to develop practical applications of Yoga and Indian approaches to psychology.

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In the light of the extensive review of literature and hypothetical analysis it is found that the evolution of Indian psychology could be traced back to the Indus valley civilization, Vedas and Upaniṣads. The relevance of Indian psychology can be traced in various ancient Indian scriptures of Hindu, Buddhist and Jain. These ancient Indian scriptures illuminate and emphasis on self-realization, *samādhi* or *nirvāṇa*. Psychology of Consciousness, Parapsychology, Psychology of Mysticism, Psychology of Religion and Transpersonal Psychology are also traced from ancient Indian writings.

Birds and Animal Kingdom in Vālmīki-Rāmāyaṇa

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In Vālimīki's *Rāmāyaṇa* references of birds and animals are found right through. In fact, Rāma the hero of this epic, overcomes his enemies and gets back his abducted wife Sītā more with the help of the birds and animals rather than with the help of men and women. The bird "*Garuḍa*" helps Rāma by telling him the direction. *Garuḍa* also fought to rescue her and got killed in the process. Monkeys helped Rāma in winning the battle against his enemy Rāvaṇa. Apparently birds and animals play an important part in this epic. In the Rāmāyaṇa the animals that have been referred to many times, are—lions, elephants, horses, camels, boars, cows, bulls, deers, oxen, goats, sheeps, bears, dogs, donkeys, monkeys etc. Names of some rare or extinct animals also figure here like *Śarabha* and *Śiśumāra*.

There are references of water animals and reptiles too in the *Rāmāyaṇa*. Amongst the birds that find mention in the *Rāmāyaṇa* are crow, eagle, vulture, swan, crane, duck, water-fowl, *chakrawāka, kārandav, jalakukkuṭa* etc. Rāma's abode was filled with birds and their twittering. The treatment of birds and animals in Rāmāyaṇa is on a humane plane.

Resources for Sustaining Tolerance in Vedic Society

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An American journalist once commented, "I used to think that every story had two sides to it. Now I understand that every story has many sides". Upon hearing this Jawaharlal Nehru responded, "Welcome to Hinduism!" It has been said that in Hinduism truth is a multi-faceted perception, and that the Indian religions are capable of tolerating, even celebrating multiple truths, whereas the revealed religions of the West hold

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doggedly to a single, absolute truth. It may be that properly conceived, Hinduism itself should be considered to be many religions. While Judaism, Christianity, and Islam emphasized beliefs, in the Vedic tradition experience is emphasized, i.e., how people handle what they know is more vital than what they know. One does not even need to believe in God to be spiritual in India.

What are some of the sources of tolerance in Vedic society? And how enduring are those traditions likely to be in the face of the globalization of mass consumer social and economic forces? P.T. Raju has said, "Truth, whether scientific or religious, is open to all. It is not the monopoly of an individual or group. In this sense, Hinduism is a universal religion." Certain spiritual dimensions of Vedic culture foster toleration of other truths. These include the priority given to mastery over the self rather than mastery over others, the cultivation of patience which produces a natural pliancy and a practical tolerance, and the importance-even today-of the discipline of the *niyama* of *santoṣa*, contentment. Swami Sivānanda related "the control of emotions" with the ethical life. Taming the mind, reducing anger and impatience, all cultivate a generous orientation to the beliefs of others.

But the international trends towards the centralization of authority, including religious authority and the affiliation of religions with ethnicity, is not escaping India. Can the evident increase in absolutist thinking in the world provoke subtle changes to the pluralistic and tolerant fabric of Hindu experience? Will these Vedic ideals survive a world of six billion, or ten billion, people, many of them zealots? I raise these inquiries in the hope of initiating a dialogue about the survivability in the contemporary world of the anti-absolutist strains of Vedic thinking.

The Spirituality and World-Peace

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Indian scriptures have laid down that there is nothing pious and virtuous than the knowledge of Reality. Vedas describe the ways of behaviors of the individuals and importance of the social as well as the universal well-being. Present paper tries to cast a cursory glance over all these thoughts and attempts to persuade the thinkers of the present world to try their best to bring peace, equality and fraternity in all the human beings irrespective of their caste, creed and country.

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The Bhagavad Gītā and the Non-Resident Indians in United States

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The *Bhagavad Gītā* (BG) represents the essence of Indian philosophy, ideas and spiritual wisdom. Over several visits to the United States (US) I was struck by the various activities organized by non-resident Indians (NRI) to maintain and spread the essence of Indian culture and heritage. The BG appeared to be one of the most popular scriptures, not only for recitation but for serious reading and discussions.

This paper outlines the results of my project, divided in three phases, to assess the impact of the BG on NRIs settled in the US. Phase I and Phase II, involved surveys using specifically designed questionnaires. While Phase I focussed on a small group of individuals from diverse professional backgrounds who were known to be engaged in the readings and discussions of the BG for a long time, Phase II targeted a more general audience of NRIs to assess the influence of the BG on their day to day life. Phase III of this project was centered on researching the various resources available in the US to learn about the BG such as study groups/*āśramas*/ temples and websites.

Despite limitations of sample size, the results of this paper are thought provoking and reveal the impact and place of the BG on the psyche of Indians who are far away from their soil. Information obtained as part of this project should also be useful to future researchers in this area.

The Concept of Uṣas in Ṛgveda

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Uṣas or the goddess of Dawn is an important and favourite Vedic deity and is addressed in about twenty hymns of the Ṛgveda. The word Uṣas is derived from the Sanskrit root '*uṣ*' which means to shine, to burn. This is one of the female deities of the Vedic religion of India and is invoked with special predilection by the poets of the Ṛgvedic hymns. Uṣas arises as one of the most pleasing goddesses of the ancient Hindu Pantheon. As the personification of one of the most radiant phenomenon of nature, Uṣas is very appropriately represented as a woman, the lady dawn. Macdonell is right in calling Uṣas "the most graceful creation of Vedic poetry". As Indra is characterized by strength, Agni by priestly knowledge, and Varuṇa by righteous order, so Uṣas is characterized by feminine charm. She appears

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in the east in delicate feminine beauty. She is the goddess endowed with an excellent intellect and the truthful or fulfiller of her promises.

The Vedic dawn represents one long physical phenomenon, which can be spoken of in plural by supposing it to be split up into smaller daylong portions. It is thus that we find Uṣas addressed sometimes in the plural and sometimes in the singular number. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charm. We know now by what very simple process the Vedic Āryans satisfied their earliest craving for causes, how they created their gods, and divided the whole drama of nature into three acts and the actors in to three classes; those of the sky, mid air, and of the earth. These gods were the first philosophy, the first attempt at explaining the wonders of nature.

Chanda Śāstra, DeBruijn Sequences and Binary Numbers

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Chanda Śāstra of Piṅgala provides a number of mathematical concepts that are very interesting. For example, Piṅgala's Chanda Śāstra has a binary number system in its metric verses, and *Yamaataaraajabhaanusalagam* represents a 3-bit non-linear DeBruijn sequence generator. The n-bit DeBruijn sequences generators can be derived iteratively from the 3-bit generator. This paper discusses the previous works of Subhash Kak and Barad van Nooten and provides further insights.

Indian Mysticism and the Concept of Universe in Hindi Literature

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"In the beginning there was one essential being, Satpuruṣa" "The true person" who exists alone, without passions. Of his own will he created the universe out of nothing. To rule the universe he created six Brahmaṇas, his "holy sons"— Onkāra, Sahaja, Icchā, Sohaṅga, Acint and Akṣara. To each was given a world and souls to populate it. This is a short account of the Myth which underlines the cosmology of the Bījak of Kabir. Indian Bhakti literature has a rich tradition of such mysticism and Hindi literature is no exception.

This paper explores the concept of universe in Hindi literature and makes a humble attempt to see this literature with its own technical

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vocabulary, a part of the Vedic wisdom, awaiting a sincere scientific analysis without prejudice of any kind, and which is not discarded an Indian religious literature of medieval ages.

Yoga, Spirituality and Medicine

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In the modern society, man is privileged with many facilities. They gave wider scope to lead his life in a comfortable manner. The advancement of science and technology made life easy. Inspite of all progress and priviledges, man is not in a state of experiencing pure happiness. It is mainly due to the selfishness, greed, hatred, lack of social concern and all other negative traits. In addition to this, stress and mental tensions have been influencing the nature of the individuals. Against this back drop, an attempt is made that both Yoga and spirituality are the best remedial measures for the unrest among the people.

Techniques of Management in Vedic Science: A Study with Special Reference to Peace, Prosperity and Human Development

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Methods for improving management skill are rich in Vedic science essentially in the Upaniṣads and the *Gītā*. Wealth of information with regard to managing human mind is abundant in these scripts. The techniques of stress management, science of productivity, work ethics, value systems and leadership are some of the subjects dealt with care in Upaniṣad and *Gītā*. They focus on both individual and worldly life. Family, being the centre for achieving accolade in all fronts, it motivates an individual for achieving peace, prosperity and development overall. If family peace is not at good state of affairs, an individual as a single unit or an organization as a collective unit cannot achieve prosperity in the real sense. Therefore, family peace is the prerequisite for the development of a nation and the national peace is similarly very pertinent for achieving world peace in general.

Against this brief background, this paper aims at exploring methods of Upaniṣads and *Gītā* for maintaining the tranquility of peace at both individual and organizational level. For, it runs into five sections. The first and the second section study about the history and the concept relating to the teachings of both Upaniṣads and *Gītā*. Third section deals with the case of management techniques preached in these Vedic scripts. The fourth

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section analyzes the present management techniques comparing to the Vedic ideals. The last section suggests 'vision oriented peace model' based on the Vedic teachings for the purpose of achieving 'Knowledge society' by taking note of the developments in the globalizing world of today.

Vedic Literature and International Law

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It is often contended by scholars that in its strict sense International Law or Law of Nations is a creation of modern States, modern civilization, culture alone and said to be 400 years old and the nations of antiquity had no clear perception of international law including that of Greeks, Romans and Hindu Kingdoms. An examination of the Vedic literature clearly depicts the practice and principles of international law developed in ancient India with respect to international law of War and Peace. From the scanty information provided by Vedic literature, the rules of *Dharma* were incorporated and practised by the various political units of organization of the various Kingdoms between the Āryans and non-Āryans and tribal nations. Indian thought of international law of peace provided rules regarding the sources (such as custom, treaties and judicial decisions), acquisition of territory, jurisdiction, alliances and treaties, immunities of Kings, envoys and diplomatic ministers, law of the sea and human rights.

An examination of the various texts of the Vedic literature clearly depicts that the practice and principles advocated by ancient India are no less significant in their contribution for the development of modern International Law of War and Peace. Taking into consideration of the vast practice of ancient India with respect to the relations among various nation-states with in and out side the Indian Kingdoms, this papers makes a modest attempt to study the influence of Vedic Literature on the practice of the states with respect to the modern Law of Nations.

Aggressor: A Vedic Perspective

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The History of ancient India is largely a history of Hindu Culture and Progress. One aspect of this culture consists in India's political institutions which were almost modern and relevant in the contemporary world order. The value and importance of the army were realised very early in the history

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of India and this led to the maintenance of permanent militia to put down dissent within and arrest aggression from without. The Hindu Military Science recognized two kinds of warfare *Dharmayuddha* (Just and righteous war) and *Kūṭayuddha* (secret or unrighteous war). The Hindu science of war values more of *Dharmayuddha* than *Kūṭayuddha*. It was therefore realised that the waging of war without regard to moral standards degraded the institution into mere animal ferocity.

The principles regulating two kinds of warfare are elaborately described in the Dharmasūtras and Dharmaśāstras, the great epics *Rāmāyaṇa* and *Mahābhārata*, the *Ārthaśāstra*, treaties of Kauṭilya, *Kāmāndaka* and Śukra. This paper, therefore ventures to explore the relevance of Vedic injuctions of the kinds of aggressors in the contemporary world order and also attempts to sum up how war is justified only when it is meant to fight evil and injustice.

Vedic View on Globalization and Development

Prof. Jean-Pierre Muller, Director

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India, one of largest civilizations of the world, has its roots deeply anchored in thousands of years of history, and has developed the most powerful philosophy of the Absolute, which alone has dared to say that: each man can attain God through his chosen gods. Never has this idea resulted in so many questions as in the present.

A number of philosophical doctrines used over the world are found in the Upaniṣads, *Gītā*, Jain and Buddha works and Indian philosophical interests are varied. Vedānta his propounded a number of theories like monism to dualism both qualified and non-qualified and generated a number of Śastras and concepts. Numerous fields in Science were explored, for instant, Mīmāṅsā, a minute analysis of the Veda, led to subjects like jurisprudence.

But beyond this multitude of knowledge accumulated over time, the supreme teaching proclaimed by India for centuries is perhaps expressed by Andre Malraux as follows: "the external appearances must be directed by a supreme power which is itself beyond appearances and beyond time? Even if the appearances have changed in nature, even if this ultimate value has to be rediscovered. Because the destiny of the spiritual world will perhaps depend on this rediscovery." He also said : "It is absolutely necessary that the new universal civilization that we are trying to create, despite so many obstacles and bloodshed should not miss the significance of the meaning of life that India gave the world." From this point of view, I share

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with many others, the conviction that India is some sort of a guardian of the conscience of the world.

The Role of Divine Support for the Success of Lord Rāma—Vedic Law

Shri Vaidyanath Prabhakar, IOFS (Retd.), Bangalore

Vedas inculcate a philosophy that divine help is to be sought for by all human beings upon the earth. That is true in respect of fighting in the battle for success and for removal of sorrows and disappointment. Vedas proclaim the greatness of divine strength. Also it assures overcoming of difficulties even when we are at a crucial stage.

The same principles are applied for the characters in *Rāmāyaṇa*. On way to Daṇḍakāraṇya from Citrakuṭa, Rāma and Sītā met Atri sage and his wife Anasūyā. Atri blessed him that he will surpass all obstacles on the way of his forest life. Anasūyā gave all the clothes and jewellery to Sītā and compelled her to wear the same.

Rāma always behaves like a human being only. That is the beauty and glory of *Rāmāyaṇa*. The epic clearly reveals how Gods can adapt human life and lead a normal human life. Lord Rāma, the hero of the *Rāmāyaṇa* got divine help in order to put off the strong enemy Rāvaṇa. Vaśiṣṭha was the Rājaguru of Daśaratha and as such right from young age, he had been giving Rāma wise counsel and moulded him to be an ideal king. This paper tries to cite the instances from *Rāmāyaṇa* where help came to Rāma.

Astrology and Vedas

Dr. S. Krishna Kumar, Bangalore

Mere telling that Astrology is Vedāṅga does not justify the fact. It is to be sufficiently substantiated that Astrology is a Vedāṅga and if it is so the components of Astrology in Vedas are to be justified with adequate proof of the presence of component of Vedas as under. Firstly the edifice of Astrology is supposed to have been laid on Kārmic effects which deals with the cause and effect of our past births. Naturally, the fundamental analysis surronding past birth is incomplete without the understanding of the soul, its traverse after death, reincarnation and all facets of Kārmic theories. The detail of the dimension of soul is given in Vedas.

There are references in *Taittirīya Brāhmaṇa* regarding the character of the twenty seven stars in Nakṣatra Sūkta. Devatās for various stars are also mentioned in this Sūkta. These are the Devatās mentioned in Astrology for various stars as Nakṣatrādi devatās.

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We also find the Nava Graha Sūktas in Vedas which throw light on various significations of planets which are applied in Astrology. It is from these Sūktas and Mantras of the Vedas we get relevant information or Astrology and that apart these Sūktas and Mantras are used for the welfare of mankind as medicinal and curative system for overcoming many of the problems of day to day life of the persons, the country and its citizens by performing religious rights. Thus Astrology finds its roots in Vedas in every form.

Yoga and Rāmāyaṇa

Shri. T.S. Gopal, Bangalore

Yoga is a process in which a normal human being using his faculties, exercising control over his sense-organs and overcoming the limitations that are common to ordinary man such as hunger, thirst, sex etc. reaches such a state and unfolds even the deeper layers of higher consciousness and moves towards perfection and merges with divinity.

We can get such an example of "Ideal great Yogī" only in the character of Śrī Rāmacandra. Though Śrī Rāma was an incarnation of Śrī Mahāviṣṇu according to the sage Vālmīki but throughout his life, he sets an example of an "Ideal man" or "Perfect Yogī".

यज्ञो वै श्रेष्ठतमं कर्म

डॉ० सत्य प्रकाश दुबे
संस्कृत विभागः, जयनारायण व्यास विश्वविद्यालयः, जोधपुरम्

देवाराधनाय सङ्गतिकरणाय दानाय च अनुष्ठीयमानेषु कर्मसु यज्ञः श्रेष्ठः। किन्नाम कर्म इति जिज्ञासायां ज्ञानविशिष्टा क्रिया कर्म इति कर्मणः लक्षणम्। यज्ञस्य च कर्मणश्च तत् तादृशं तादात्म्यमस्ति यत् शतपथे ब्राह्मणे 'यज्ञो वै कर्म' इत्युक्तम्।

सोऽयं यज्ञः प्राकृतवैकृतभेदात् द्विविधः। अग्नौ सोमाहुतिर्यज्ञः। अग्निः अन्नादः सोमोऽन्नम्। अनयोरादानप्रदानेन प्राकृतः यज्ञः यथा पिण्डे तथा ब्रह्माण्डे निरन्तरं प्रचलति। अनेन सर्वेषामुत्पत्तिः स्थितिश्च। अनेन यज्ञेन सर्वेषां धारणमिति धर्मोऽयम् यज्ञः। धारणाद्धर्ममित्याहुरिति व्युत्पत्तेः। अतएव जैमिनिना चोदनालक्षणोऽर्थो धर्म इति यज्ञस्य धर्मत्वं प्रतिपादितम्। प्रकृतौ प्रवर्तमानं यज्ञं वैधयज्ञे वयमनुकुर्मः। यद्देवा अकुर्वंस्तत्करवाणीति शास्त्रादेशात्। अन्यानि कर्माणि मनसा कल्पितानि यज्ञकर्म पुनः प्रकृत्यानुमतम्। अतः सिद्धं यज्ञकर्मणः श्रेष्ठत्वम्। निष्कर्षतः यज्ञो वै श्रेष्ठतमं कर्मेति अनेकधा सिद्धयति।

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Environmental Planning and Sustainable Development in the Vedic Texts

Mr. Jitendra Mohan Mishra, MTA, M.Phill, Pondicherry University
Mr. Debabrata Panda, M.A. M.Phil, Deptt. of Sanskrit, Pondicherry University

Modern development and environmental degradation have been two sides of the same coin. However growing awareness after the Rio-earth summit (1992) has laid environmental impact assessment a mandatory for most of the development projects. Specialists analyse the environmental impact through some checklists. However retrospection to our ancient Vedic texts give major insights about environmental planning and sustainable development of an era. The ancient Śilpa-śāstram, Vāstu-Śāstram and Dharmaśāstram have dealt with the various aspects of planning and development. The present paper analyses the contribution of these Śāstras to the destination planning and sustainable development. This paper has been complied after a systematic study of these texts and detailed discussions with the scholars in the field.

Sustainability— A Vedic Approach

Dr. K. Dharanidharan, Department, of Sanskrit
Pondicherry University, Pondicherry

Vedas are nothing but the Śāstras of the highest order. Vedas order and teach people how to lead a moral and prosperous life. Vedas are considered to be divine and should be taught through qualified teachers. Like a mother who looks after her child with love and affection, Vedas look after the entire humanity with holy sayings and extensive knowledge. Thus, Vedas teach people for their sustenance on the earth.

What is sustainable development? Sustainable development means, "a development that meets the needs of the present generation without hampering in any way the ability of the future generations to meet their requirements." It is necessary for us to learn a few lessons from our ancestors of the Vedic apporach of sustainability. Scientists are now doing research for the discovery of artificial rain; but it is proved successfully as many as 100 times in various parts of the subcontinent, by performing a *yajña* as described in *Yajurveda*. We should see some of the issues where we do not have sustainability in environment.

Dharmayuddha and Jehād: Bhagavadgītā and the Koran

Professor, S.A. Abbasi, Director, Centre for Pollution Control and Energy Technology, Pondicherry University, Pondicherry

The striking similarity between numerous sayings of the *Bhagavad Gītā*

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and the *Koran* has been pointed out before, notably by Vinobā Bhāve who had authored a book on the subject. It may be meaningful to invoke the similarity once again and bring it to the notice of as many people as possible. It may also be the need of the times to explore the contours of similarity more minutely and extensively. Such efforts would contribute towards clearing many misconceptions generated by the theorists of 'the clash of civilizations'. In this presentation the author would dwell upon two of the aspects which form the core of *Bhagavad Gītā* as well as the *Koran*:

(a) The aspect of the omnipotent, omnipresent, omni scientific, one and only one Almighty God, and the emphasis in the two scriptures on worshipping Him.

(b) The concepts of *dharmayuddha* and Jehād.

The purpose of this presentation is not to 'inform' the audience, it rather is to prompt them to recall what they already know; and to stimulate further discussions, study, and action.

Yoga— A Precious Gem of Vedic Thought

Prof. Madanmohan, Director & Head, Department of Physiology
Jawaharlal Institute of Post-Graduate Medical Education & Research (JIPMER)

Yoga is a scientific, spiritual discipline and a precious gem of Vedic thought. A living science and philosophy, it has withstood centuries of stagnation and suppression due to brutal foreign invasions. *Ṛgveda* (5:81:1) asks us to unite our mind with the Divine in meditation. *Yajurveda* (11:14) exhorts us to practice Yoga for enhancing our physical and mental strength. Upaniṣads are replete with descriptions of Yogic philosophy and techniques. *Bhagavadgītā* is known as Yogaśāstra and the term Yoga comes 105 times in its 700 verses. In unequivocal terms, Yogeśvara Kṛṣṇa describes the superiority of Yogi (*Bhagavadgītā*, 6:46). In Yoga-Darśana Patañjali gives a systemic exposition of eight-limbed (*aṣṭāṅga*) Yoga in a masterly language.

Yoga means union, oneness and harmony. The holistic discipline of Yoga is the best means for purifying our body and mind. It aims at achieving harmony between our body, mind and intellect and ultimate union between our individual consciousness and the Divine, Universal Consciousness. Yoga is science, philosophy, art and above all, a way of life. It is at once experimental (objective) as well as experiential (subjective) science based on eternal laws of higher life. Yoga has the advantage of being inexpensive, devoid of harmful side effects of drugs and is in harmony with our cultural-religious milieu. Recent studies have shown that Yogic techniques produce

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beneficial physiological changes and have sound scientific basis. Hence, Yoga is ideally suited for modern educated man with rational outlook and scientific temper.

Managing the Future: Yesterday's Lessons for Tomorrow

Dr. S.V. Narayanan (Ex-Vice Chancellor)

Sr. Professor & Dean, School of Management, Pondicherry University

As travel in to tomorrow is a travail in to the unknown, individuals and institutions, for life and livelihood, try to manage, to cope, overcome and excel in their tomorrows, drawing their strength from their yesterdays. Does yesterday's India have management concepts of contemporary relevance? If yes, then why is not well known to today's Indian management? What can be done about it? These are the issues that the paper endeavours to answer.

रोगनिवारणे प्राणायामस्य लौकिकोपयोगः

डॉ० विमला देवी, अध्यक्ष, संस्कृत विभाग

हिन्दू पी०जी० कॉलेज, गाजीपुर (उ० प्र०)

शरीरे कृशत्वं, वदने प्रसन्नता, नादस्य प्रकटत्वं, नेत्रयोः निर्मलत्वं, विन्दोः जयः, जाठराग्नेः दीप्तिः, नाडीनां विशेषेण मलापगमः एतत् सर्वं हठयोग-सिद्धेः सूचकम्। अष्टांगयोगरहस्ये उक्ताः प्राणायामप्रभेदाः आसने उपविश्य अंगुष्ठेन नासापुटं निरुध्य क्रमेण पूरकद्वारा वायुं पूरयित्वा पुनः क्रमेण नासिकया रेचनम्। अस्मिन्नभ्यासे कुम्भकं न कर्त्तव्यम्। सूक्ष्मनाडीनां शोधने सति रक्तसंचारे नियमः आगच्छति प्राणे सूक्ष्मता, शरीरे स्फूर्तिः उत्साहः आलस्यराहित्यं च। प्राणायामस्य नानाप्रकाराः सन्ति- उरस्थत्मशोधनप्राणायामः दीर्घश्वासी प्राणायामः लघुश्वासी प्राणायामःअनलोदीप्तप्राणायामः सूर्यरेचीप्राणायामः, कपालभित्तिप्राणायामः, मुखप्रसारप्राणायामः, चतुर्मुखीप्राणायामः इत्यादयः।

The Role of Vedāṅga Jyotiṣa in Modern World

Mr. Jeffrey Armstrong

Member, Vedic Friends Association, Canada

The modern plight of Astrology as fortune telling is an indication of it's decline from a very significant role as a science for organizing society around the fundamental principle of Vedic understanding. The Hindu/Vedic culture of India has, as it's underlying principle the liberation of the eternal self or Ātmā from the bondage of darkness

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and ignorance. The companion to this understanding was an animist view of Nature in which all greater forces of the physical world were supported by divine beings who work in the service of the Supreme Being. Thus, the culture of ancient Bhārata accepted the continuity of the soul from life to life and aimed its cultural institutions at a form of education and social structure that would facilitate soul development. Vedic Astrology played a crucial role in organizing that society. The Vedas are concerned mainly with the three *Guṇas* or Modes of Nature. This encompasses the so-called Sāṁkhya philosophy or the analysis of the components of physical matter into their various natural and visible components. Unlike Middle Eastern religions, the Vedic culture had a highly developed cosmology and analytical material science wedded to its theological and metaphysical purposes. That underlying scientific premise gave rise to a host of sacred scientific disciplines including Ayurvedic Medicine and Vedic Astrology. This talk will explore the links between Ayurvedic Medicine and Astrology and show the implications of those links to the proper understanding of the applications of Hindu/Vedic science in the world of today.

Self-realization and Self-esteem: In Ancient Indian Thought

Dr. Neelam Trivedi

Reader in Sanskrit, D.G. College, Kanpur, U.P.

All the religious teachings, be in scriptures or mythologies, try to impress upon the humanity to desist from cruel act of injuring others physically or by words or deeds. The profit or utility factor in such acts is in fact minuscule or unimportant, but the ego gets swelled and satisfied by such authoritarian behaviour. To add to the pathos, the weak and the exploited also do not make efforts to hold their heads high with dignity and self respect, and, as if, are hypnotized to remain satisfied in the slavish mode.

One has to think— What is the aim of life? Is it to realize God and to be absorbed uninterruptedly in His consciousness? Nārāyaṇa Upaniṣad, verse 5 talks of presence of God (divinity) all around. But it is inexplicable how easily we individuals forget or exclude the Lord from our list. Individual is the beginning and the end of the universe, the person is not in the universe but universe is in the person. Every person, by necessity, has to realise his or her true strength. The development of self-esteem and personality separates you from your tribal identity. This is where you learn to draw and maintain strong boundaries and a personal code of honour.

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A comparative Study of Vedic Education-System and Modern Education system

Mrs. Ravichandrika T.S., Science Lab Teacher

Poorna Prajna Education Center, Sadashivnagar, Bangalore

In the Vedic period the oral teaching was in practice before Akṣara-bhāṣya where the child would learn certain Ślokas and Mantras. Even today before the formal education begins in the child's life the 'Akṣara-bhāśya' is followed and practiced by the people in the South India. *Upanayanam* is a *Saṅskāra* initiating the child into 'Gāyatrī' who becomes eligible to begin life of *Brahmacarya* residing in *Gurukula* for 12 years for the study of the Vedas. In modern education system the study span for a bachelor's degree is 10+2+3 years, which is in close proximity to Vedic tradition. The equal opportunities were thrown open for women in Vedic period for education like the modern age. We find various subjects in both the systems of education.

Relevance of *Āṅgika Abhinaya* in Present Context

Dr. Alka Pandey, Lecturer

Department of Hindi, University of Lucknow (U.P.)

Though the *Rūpaka* forms a large section of Sanskrit literature, our knowledge about its development in India is still very inadequate. The only significant work gives us some idea of the Indian stage play is the Bharata Nāṭyaśāstra. Yet for the study of the history of the Indian theatrical art, this work is not quite sufficient by itself. Study of *Abhinaya* and *Nāṭaka* needs further research. The four different branches into which *Abhinaya* has been divided are: *Āṅgika, Vacika, Ahārya* and *Sāttvika.*

For understanding play, it is necessary to know about *Āṅgika Abhinaya.* Gestures play very important role in the play. The proper value of gestures which furnish the basis of the *Āṅgika Abhinaya* can be observe in the departments of social activities. Gestures are first met within the language of primitive people. The gesture language is used by mutes and even by others when they meet. And often it so happpens that some ideas cannot be expressed without some gesticulation accompanying words spoken.

Śrī Jagannātha in Vedic Literature

Mr. Gyanaranjan Panda

Research Scholar, R.S. Vidyapeetha, Deemed University, Tirupati

Jagannātha is the principal deity worshipped in the famous temple of

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the lord, located in the sacred city of Puri in Orissa, on the eastern sea-cost. He is historically associated with the Vedic period. The greatest and the most outstanding feature of the Jagannātha cult is henotheism. All the images are made of woods. They are renewed every 12 years in worship, rites and festivals. The order of precedence is given as, they are popularly called, *Sudarśana, Balabhadra, subhadrā* and *Jagannātha*. The present paper is an attempt to bring in to focus the universal wisdom of Śrī Jagannātha philosophy, which has remained the foundation-stone of Indian tradition.

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